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ARTICLE I.

LUTHER'S PREACHING, ITS ORIGIN AND ITS PECULIARITIES—BY G. EBERLE, PASTOR AT OCHSENBACH, WURTEMBERG.—TRANSLATED FROM LEONHARDI AND ZIMMERMAN'S "LAW AND TESTIMONY."

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E. JONAS has produced a book under the title "The Pulpit Eloquence of Luther in its origin, its character, its material and its form," Berlin, 1852. This work, written in a careful and attractive style, commands our gratitude,; for it relieves us of the necessity of considering all the peculiarities of Luther's preaching, especially what concerns its "form," and allows us, omitting whatever belonged to Luther in common with others, to confine our investigations within the limits of the title we have chosen.

We regret that we are compelled, at the start, to join issue with Jonas. It appears very plain that the title itself "Luther's Pulpit Eloquence" did not exactly suit him. Jonas begins with considering Luther, as an orator. With this view, measuring him according to a theory previously conceived, he discusses in order, Luther's oratorical training, his oratorical character and then the material

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and form of his discourses, the whole being illustrated by a variety of examples. But although it is admitted that a preacher may be measured by the principles that characterize the orator and especially that Luther possessed extraordinary oratorical gifts and, above all, excelled in popularity, nevertheless the rule, by which the preacher is to be judged of, is very different from that which appertains to the orator. The duty devolving upon a preacher is not to be an orator, but a living witness for the Lord Jesus Christ; for whilst it is a triumph of the power and skill of the orator to direct the mind and to sway the will of an audience in any specific direction, the conversion of the soul to the Saviour is a work of God and of His Spirit. As far as mere oratorical force is concerned the sermons of Luther possess but an ordinary character. As to his *heroic* manner of preaching, as it is called, Quenstedt is of opinion that it arises from the fact of his handling his subjects of discourse under the impulse of the Divine Spirit, without specific theme, without regular arrangement and, in general, without rhetorical art. Jonas has exhibited to us the "origin, the character, the material and the form" of Luther's Sermons in a kind of external order; but he has failed to show us their internal unity, the fountain-head out of which the "character, material and form" have their common origin. His exhibition is like what we sometimes meet with in books of so-called Natural History, which describe all the different parts of a tree, but the *history* of the tree is altogether omitted. He describes the preaching of Luther according to its material and form, shows us its oratorical character, its fervor, its popularity, &c., but omits to explain how it became what it was and how its peculiarities were developed. Such an investigation would indeed have been interesting, and in the case of a man, like Luther, it would well have repaid the trouble.

True, in the first division of his subject the author speaks of the "Origin of Luther's Pulpit Eloquence," but even in this part our judgment is, that he has failed. He begins his discussion with the remark, that Luther, especially in Erfurt, occupied himself with great fondness in the study of the *Humanities*. He gives us a list of these, together with a catalogue of the philosophical, physiological, historical and theological studies of Luther, and points out the bearing of all of them upon his eloquence. We endorse all

that he has said upon the subject, and yet the direction in which Luther's preaching was set, its *originality* is by no means accounted for, after all. The above mentioned studies, of course, supplied ingredients for his sermons, refined his taste, as the Humanities would naturally do, or refreshed his spirit, for such is the effect of the sermons of the Church-fathers, and it is well known, that he had a special fondness for the eloquence of Chrysostom, or the works of the Mystics quickened the devotion of his heart. But as little as the ingredients of a plant, derived from earth, air and water, determine its organism, so little can the character of Luther's preaching be explained by the influence of the above-mentioned studies. The Humanities, philosophical, physiological, historical, patristic, scholastic and mystical studies certainly do not constitute that *meditatio* which Luther reckoned as belonging to the theological trefoil. The study even of the Scripture itself does not cover the ground. Luther, the genial and adventurous spirit, was not the man to be moulded only by the study of other writers. He is, and always remains an Original. The times and circumstances in which he lived were least of all calculated to make out of him the preacher that he became. Pulpit Eloquence was altogether prostrate. Neither the learned Lecturers upon Aristotle, Thomas and Scotus, nor the rude Mendicant Friars, who alone, with the exception of certain Mystics and John Geiler, preached in the mother-tongue, were competent to act as his tutors. Jonas himself admits that Luther was not a servile imitator either of the orators of antiquity or of the Church-fathers, that upon his lips *preaching* celebrated its resurrection, and that in him there appeared a power and a sublimity that had been no where displayed since the days of the Apostles. The *impulse* that gave him his direction as a preacher came not from without, but from within. In order that we may understand his preaching, as well as measure himself in the entire development of his spirit, it will be necessary for us to follow up the same road, along which his own inner life advanced.

His heart, not his studies, that was the fountain-head of his preaching and his eloquence. Religion, and the essential question of religion, How shall I be justified and saved? was the great concern of his heart, the great want of the inner man, the question of his life, the focus of his thoughts, his feelings and his will. This at once gave a definite turn

and application to his sermons and distinguished him from all the preachers of his times. He could never think of such a thing as to take the "blind heathen," Aristotle, or the hair-splitting Scholastics, Thomas and Scotus, with him into the pulpit; to lay hold of Christ, rejected though he was, to lay hold of the prophets and apostles, this was to him a necessity. It was not for him to be swamped in theological questions that could afford the heart no nourishment, since those questions alone could interest him that had a bearing upon the cardinal points of justification, and salvation. His heart, to which religion had become the innermost necessity and its very life, served as his guide and pioneer in all his meditations upon the sacred text. The preacher whose one-sided operations employ the understanding alone, who seeks to warm the heart only through the agency of the understanding or the feelings, may evolve his theme, clearly, by an operation of the understanding, and with the aid of his general theme, develop a plan of discourse, with more or less labor, that shall stand out in corresponding clearness. But the preacher who reads the text with his heart, finds the theme arising easily and voluntarily out of his heart, while the internal unity of the text reveals itself to the heart with but little labor, in the form of an appropriate plan. If the heart has once well seized upon the theme, whatever it may be, then, even before the understanding can have fully mastered the connection, one thought in the text joins itself naturally to the other; and there is no occasion for anxious inquiry how this verse or that verse, perhaps, is to be placed under the general theme. The entire system of Bible truth constitutes one connected whole, so, every text has within itself an internal unity that reveals itself from whatever side we may penetrate it, and the heart, to which Christian truth has become a living experience, catches this internal unity of the several parts as the ear catches the harmony of the combined tones that form a melody, or belong to the several chords of music. There is no better advice then for a young preacher than this. If you wish to render preaching easy and edifying for yourself, let your heart truly live and move in the word of God: then its every single utterance will ring in your heart, and although at first you may be able only to catch the solitary notes, yet after a while your ear shall become so practiced and sensitive as to take in the full harmony of the whole. Certainly that living interest, eclipsing all other elements, with which



the heart of Luther penetrated into the saving truth of the word, must have had a controlling influence in determining the style and manner of his preaching. In this respect Jonas observes correctly, "Luther always caught the *unity* of the text, as being its peculiar characteristic and accordingly never had any particular difficulty in determining the theme. He grasps vigorously into the text and extracts the theme, not always in the manner, prescribed by modern Homiletics, nor as a mere motto, intended to keep up the appearance of form, but as his own heart was affected with the impression which the text itself had made upon him." "The arrangement of divisions in which the theme is developed does not present the evidences of artistic effort, as we find among the pulpit orators of later times; and the topical mode in which these orators delight, is by no means of frequent occurrence in Luther's preaching." But when Jonas says "the oratorical element that had control of him kept him back from the painful toil of running up so-called, logical structures in the arrangement of his subject," we discover, as said before, that the reason of his peculiar style in preaching arises not from the oratorical element that controlled him, but proceeds out of the region of his heart and from his inner life in unity with the word of God. What controlled him was not the oratorical any more than the logical element; but it was the heart, swayed by the Spirit and the Word of the Living God. Even in the oratorical element of his preaching the heart is the prime mover. Out of the abundance of the heart the mouth speaketh. Whatever comes from the heart goes to the heart. The heart is expert in the discovery of what is appropriate and apt in giving it such expression as to lay hold of the hearts of others.

Christian truth, however, becomes, through the medium of the conscience, a heart-concern in the sense above described, not a mere matter of feeling, only to that man in whose regard redemption by Christ Jesus is the first necessity, the very element of his life. The conscience also attains to the dignity of a commanding and controlling power only, when it is quickened and aroused; and this is done by spiritual conflicts. Such conflicts teach us to have respect to the divine word. They are a practical commentary upon the word. They are an essential element without which neither the origin nor the peculiarities of Luther's preaching can be understood. Three things, as he himself asserts, make the

theologian: *oratio, meditatio, tentatio*. Such conflicts or trials are common to all Christians; but in Luther's experience they were so remarkable, both for their frequency and their character, that we may well say, that in this respect, there has been no man for the last three hundred years who could be compared to him. In him a new era of the Church arose, an era of light, such as had not appeared since the age of the Apostles. It devolved upon him to be the bearer and dispenser of this light to coming centuries; and accordingly upon himself it must have arisen and shone with special brilliancy. But the ability correctly to appreciate Christian truth can be acquired only through the experience of trials; and therefore, Luther, as we shall afterwards show, could penetrate into the full light of the Gospel only in proportion to the extent of his trials. In general, indeed, every position of prominence in the kingdom of God is secured in connection with the drinking of the cup, Matt. 20: 22. Trials and conflicts of the Spirit were inseparable from his work as a Reformer. Single and alone he stepped forth in open opposition to a Church which had enjoyed the sanction of centuries and been acknowledged and revered by princes and people as the only Church in which men could be saved, in open opposition against a hierarchy which according to common consent had been ordained of God, against the successors of the Apostles and the vicegerents of Christ, against councils, against every thing, commonly distinguished by the odor of sanctity,—why should he not, according to the ordinary experience of a poor sinner, why should he not have had inward conflicts to pass through, as though he were contending with a hydra of a thousand heads? His own confessions make this plain. And, if, what the Scriptures say about wrestling with the invisible powers of darkness, be true, must he not also have been violently engaged in other conflicts than in those with his own flesh and blood? With us it is a matter of faith, founded in the word of the Lord, that a part of the warfare, appointed for the Church militant, and indeed the hardest part is, to overcome the Evil One by the blood of the Lamb and by the word of his testimony. This particular conflict do we recognize as belonging specially to the Lutheran Church, not to the masses who may be called by this name, but to those who have her pure faith and her true spirit, to resist the devil and to overcome him with all his lies and all the deceitful spirits that obey him.

What we may call the badge of this order of spiritual conflict, is strongly impressed as a distinguishing mark upon the sermons of Luther. The devil appears in these sermons as in no others, not as a rhetorical figure nor because Luther had any particular delight in massive scenes of fancy. He speaks in such massive style however, for the reason that it fell to his lot, every day, to have such a massive experience of the malignity of this foe. The man who has never shared in such experience, (and it does not belong to every Christian) can never appreciate the position occupied by the Evil One in the Sermons of Luther,—indeed he had better pass over that whole subject. This diversified introduction of the devil however, is not the only characteristic evidence of his spiritual trials; for we have an additional one in the fact, that as in his own experience the truth was found to be his only strength and support in his times of trial, this truth is proclaimed and extolled in his sermons absolutely, not as a treasure to be secretly hoarded, but as a weapon of warfare, powerful at once for defence and for victory. For this reason it is that his sermons commend themselves above all others to persons who are tempted and tried. Having been himself so sharply tried he is a prince of comforters for all who are similarly situated. If on the other hand there are many in our times who do not relish his sermons, the chief reason of this is found in the fact, that in the present age there is a great abundance of what we may call a cheap and a lame Christianity, with which conscience and spiritual conflicts have nothing to do, the prevailing characteristics of which are sentimentality, aesthetics and intellect, and to the fostering of which many sermons of similar character have largely contributed. Luther's sermons however, owe much of their attractiveness to his spiritual conflicts; for through them, his preaching, far removed from the tone of dogmatical discussion, acquires all the vigor of life, becomes an act, a very drama; and greets our eyes with the plastic evidence, that Christianity is a fact that overcomes the world, that faith is no empty, lifeless fancy, that it is a heroic struggle for the crown of eternal life.

These conflicts of Luther produced both upon himself and upon his preaching two salutary effects.

In the first place they set him free from all confidence in the flesh, and trained him to that mistrust of himself and of all his own powers which is the strait gate into the kingdom of Heaven. His conflicts led him absolutely to despair of

all his own works, and of the righteousness founded upon them, of his own strength and ability to heal himself, to renew and sanctify his nature, even of his own intelligence and wisdom in divine things. This *despair* however is the *conditio sine qua non* of all genuine and thorough evangelical consciousness. Self-knowledge and the knowledge of Christ advance with equal pace. The one depends upon and demands the other. If Christ shall increase we must decrease. In proportion as the scales of self-confidence fall from our eyes, stands unveiled before our vision the majestic form of Him of whom the Father has testified, "This is my beloved Son, in whom I am well pleased; hear ye Him." In the same proportion is opened up before us the significance, the indispensable necessity, the perfect fullness of the revelation of Jesus Christ and of the salvation that is in Him. How could Luther possibly have attained to that degree of moral courage, by which he hurled defiance at all the wisdom and righteousness of man, otherwise than through his consciousness of the total vanity of all flesh?

This result of his conflicts as well as the conflicts themselves, had an effect upon the matter and the manner of his preaching. In all his sermons we still hear the sound of that vigorous tread with which he bruised the head of self-righteousness, of man's reason and of free-will. In this result we find the root of that boldness with which he bade defiance to all pretensions of human merit, and of that frankness with which he opened up the experience of his own heart, and at the same time unlocked to their own inspection the hearts of others, alleviating their burdens and commanding their confidence. This result of his conflicts affected also the manner or form of his preaching. As he had abandoned all reliance upon his own strength so also did he lose all confidence in the efficacy of the art of human eloquence to open the heart and to convert the soul to God and to his truth, all confidence in methodistical self-presumption, which fancies that it has the hearts of men in its hand and can readily carry them by storm. His own words are to the point "I cannot prepare nor preach a sermon according to the rules of art." In his opinion the preacher should not allow his own estimate of his sermon to prescribe the force and effect it should have upon his hearers; on the contrary he should commit the effect of the word to God. "I have often reproached myself upon descending from the pulpit:

Shame on you! How have you been preaching, you have entirely abandoned the plan you had previously prepared. And these very sermons have been most acceptable to the people. A man often preaches very differently after he enters the pulpit from what he had proposed." It is clear, that he did not approve of committing sermons to memory. He was still less partial to the practice of preparing them and studying them out, strictly according to the rules of art. Oral preaching should at least keep itself free from the trammels of the previously devised plan, and hold itself open for the workings of the Holy Ghost, even for the motions of that spiritual sympathy between the preacher and the hearers which it is the office of the Divine Spirit to develop. By this we mean something altogether different from the definition that Schleiermacher has been pleased to give in his recent Homiletics: "The sermon should be an expression of the existing spiritual life, or of the Christian consciousness of the congregation." The Reformed Zwingle and Calvin took a different direction from that pursued by Luther. The former regarded human reason and science with higher consideration than did the latter. The effects of this difference may be recognized even to the present day in the homiletical literature of both Churches. In view of the divergence of these directions, the one of which insists especially upon the material of the sermon, and the other upon its form and its compliance with the laws of general rhetoric, it may be easily seen, that the preaching and homiletics of the Lutherans decidedly follow the first, whilst those of the Reformed adhere to the second. Compare e. g., Palmer's Homiletics and A. Vinet's, the latter of whom regards preaching only as a species of rhetoric and accordingly divides it into Invention, Arrangement and Application.

In the next place Luther's spiritual conflicts and that loss of confidence in himself which resulted from them became a powerful incentive for him to go out of himself, to seek salvation and the means of salvation elsewhere than in his own person, to renounce all subjectivity and to look about after some solid, objective footing and foundation for his faith. This was seizing the subject with the right grip. Calvin and Zwingle blundered in going over to the doctrine of predestination. Of course it was a very natural thought that all self-glory must forever cease, if the de-

termination of the great question of our salvation should depend alone upon the Divine Decrees. He however, who chooses predestination as the footing of his faith in his own salvation, will discover that he has set out upon a circuitous course. He mounts aloft to God only to come back again to himself, to his own feelings and works, and to wind up in subjectivity. Even Luther, at first, encountered in his spiritual conflicts a strong temptation to adopt the doctrine of predestination. No man shared in his conflicts; no one understood them. He had not yet known Christ, as the merciful Mediator with God; he feared him much rather as the coming Judge, and the thought of being ordained, not to salvation, but to condemnation, tormented his soul. But the advice of Staupitz: "In the wounds of Christ you may understand the purposes of God," this through the grace of God, proved to him to be the blessed hand of deliverance, and pointed him to the Lamb of God that taketh away the sin of the world. His theology, his comfort, his foundation and finally all his preaching was only CHRIST, not the mystical, nor a speculative, nor an ideal, nor a sentimental Christ, nor yet that Christ who was with God before the world was; but the *historical Christ, who had come in the flesh, who had lived upon earth, suffered, died and risen again.* God has delivered up his Son, the Son has revealed the Father, has made atonement and finished redemption. Him I have to hear, to him I must cleave, this was the simple, but in its simplicity the grand, the genial thought of Luther, which none but a broken heart and a contrite spirit, like his had been, could possibly comprehend with equal force and clearness. To believe in God as revealed in His word, and in his gift, the sending of His Son, that was for him the golden way, the way in which the pilgrim shall not err, the way ordained of God; faith in Christ was obedience to God, nobler than all other works and offerings. "We preach nothing new" he says himself, "but we preach forever and without ceasing about that man who is called Jesus Christ, true God and man, who died for our sins and rose again for our justification." He laid hold of Him entirely and only. His word became his wisdom, His life and obedience his righteousness, His Spirit, through the faith that dwelt within him, became his sanctification, and His triumph over death, His divine power, became his redemption. Salvation through Christ was solemnly pledged to him by virtue of that internal union which subsists between Christ and the



believer, like the union between the head and members of a body. This, as he has clearly expressed himself in his book "Of the Freedom of the Christian," was the strength and foundation of his courage and his hopes. The bond, however, by which this union was effected, was constituted, on the part of man by faith, on the part of God, by the Sacraments. The oft-repeated objection that the doctrine of the imputation of Christ's righteousness to the sinner is untenable, that God cannot really hold the sinner as justified and righteous, does not affect him; for the believer is justified not as being a stranger, apart from the person of Christ, but as being a member of the body of Christ Himself. That Jesus Christ has come in the flesh,—this apostolic axiom he comprehended in its entire depth. Though it may not have been conceived and developed after a thoroughly scientific manner, yet it constituted the centre, the sanctuary of his faith, always swaying before his soul. Christ's coming in the flesh was not, in his view, anything like the birth and life of one whose career is fully completed and who has now entirely passed away; but it was the coming of Him who is and who was, yesterday, to-day and forever the same. He felt himself truly blest by his faith in the personal presence of Christ with the Church. This faith he professes whenever opportunity is afforded; in so many words "We hear these words 'this is my body' spoken, not in the person of the pastor or minister, but as proceeding out of the mouth of Christ, who is present and says to us take, eat, this is my body.' For this we must believe and be certain of, that baptism is not ours but Christ's, the Gospel is not ours but Christ's, preaching is not ours but Christ's, the Sacrament is not ours but Christ's, the keys, or the binding and the loosing of sins is not ours but Christ's." His believing perception of the fact, that Jesus Christ has come in the *flesh* effectually saved him from so-called spiritualism, from all kinds of fanaticism and visionary fancies, which dishonor Christ and the Holy Ghost or even pretend to have the power of calling them forth. His belief that Christ has come in the *flesh* ever led him to recognize and to venerate the genuine means of salvation and of grace in the word spoken by the mouth of Christ and his servants, and in the holy sacraments. Upon this he insists with absolute determination, in opposition to all other doctrines and spirits. The point is of so much importance, both for the preacher and for his work, that we may well introduce here his own striking testimony from his book

"Against the heavenly prophets." "As God has sent forth his Holy Gospel, He deals with us in a two-fold manner, first outwardly, next inwardly. He deals with us outwardly by means of the oral word of the Gospel, and by means of visible signs, such as Baptism and the Lord's Supper. He deals with us inwardly by means of the Holy Ghost and faith, together with other gifts. But in all these dealings He observes such order, that the outward means must, of necessity, go before, and the inward operations must follow after the outward and come through them. For He has ordained to grant to no man the inward blessing save through the agency of the outward appointments; that is, He will not give either the Holy Ghost or faith to any one, except through the outward word and signs, which he has connected with them; as He himself says Luke 16: 29, "They have Moses and the prophets, let them hear them. For this reason St. Paul even calls baptism the washing of regeneration, through which God hath shed on us abundantly the Holy Ghost, Tit. 3: 5-7. He also calls the preached word the power of God unto salvation to every one that believeth. Rom. 1: 16. Have respect to this order, my brother, for every thing depends upon it. You may see the devil, the enemy of divine order, with his mouth forever agape screaming out, Spirit! Spirit! Spirit! Yet, in the mean time, he is making a total wreck of bridge, stairs, ladder and all the avenues by which the Holy Ghost may come to you, that is, the outward appointments of God in baptism, the supper and the preached word. Thus he undertakes to teach you, not how the Spirit is to come to you, but how you must go to the Spirit; so that you have to learn how to drive in a chariot of clouds, and how with saddle and bridle to mount the wind, &c." Whilst the word and the sacraments were to him divine means of grace, they were in connection with the absolution, at the same time also, pledges of grace, the sensible, tangible hand of God, which he grasped for the assurance of his faith, and which were more to be relied upon than all feelings, all self-imposed experiences and works.

In the foregoing remarks we have endeavored to describe the *characteristic material* of his preaching in its fundamental spirit, as it arose within him out of the words of the Holy Scriptures, or out of the dealings of divine providence. Through his preaching he refined once more and restored to the light that Christian truth which in the Romish Church

had been caricatured, which had been buried in the midst of Paganism. How far in this respect he differed from the Reformed, and how far the material of his sermons conformed to the several articles of the Creed, and to the measure of the text, and to the festival seasons, all this we relinquish to the investigations of the reader. Upon this subject he may examine the third part of Jonas' book.

In the midst of his spiritual conflicts Luther was made to feel the folly of all self-confidence, of all reliance upon himself and upon others, not only reliance upon his own righteousness and works, but also upon his own wisdom and intelligence. For this reason he clung the more firmly to the Scriptures, with his whole soul, as being the only unfailing fountain, the only infallible rule of truth. He expresses himself, in a sermon on Matt. 2: 4, 5, as follows: "Here we may ask why Christ did not lead these wise men to Bethlehem by the star, but had them to find out the place of his birth from the Scriptures? This occurred, in order that he might thus teach us to cling to the Scriptures, and not to follow our own fancies, nor the doctrines of any man, nor the examples of saints, nor the interpretations of the fathers, nor the revelations of spirits, &c. For God will take care that His word shall not have been given in vain. There He will let Himself be found by all that seek him and no where else. He that despises the word and lets it slip, neither can nor shall ever find the Lord."

This exclusive clinging to the Scriptures exerted a two-fold influence upon his preaching. In the first place, the Scriptures furnished him with a *solid foundation for sound and successful argument*. For him, the most convincing evidences were the authoritative evidences of Holy Scripture. Taking his stand upon them he bade defiance to all the world. This firm footing imparted an especial power to his eloquence. It makes a very material difference, whether the preacher is convinced or in doubt respecting the character of his annunciations, whether he regards them as merely human or as absolutely divine. He should not only preach the word of God, but he should preach it *as the word of God*. Otherwise he neither preaches in faith nor plants in faith. 1 Thess. 2: 13. Therein in his book "Eloquence a Virtue," insists, with great propriety, upon this point, that the force of a public address depends pre-eminently upon the firm personal conviction of the

speaker! Luther also defines three elements as necessary to constitute a good preacher. He must *come forth*, that is, he must show himself to be a master and a preacher, who can and must do it, as being called for this very purpose; again, *he must be able also to stop at the right place*. These two elements, in other words, are his assurance in respect to his calling and his preaching. Again, as the result of this, *his preaching becomes essentially an exposition of the Scripture*. In all the sermons of Luther, save those eight, which, as is well-known he delivered in Wittenberg in the year 1522, which also are not sermons exactly, but rather discourses in the ordinary sense, it would be difficult to find a solitary one without a text. Moreover his sermons are not merely sermons attached to a text, but explanations of the text, for the most part analytical explanations, or homilies. If it be essentially Lutheran to adhere not only to evangelical truth, but also to what is written, it is equally essential to Lutheran preaching, that it should be an exposition of the text, not to say a homily in the strictest sense.

Here we cannot avoid noticing the difference between the preaching of the Lutherans and the Calvinists. The latter are satisfied, if the sermon is only in *harmony* with the *Scripture*, it may or it may not be an exposition of the text, it need not necessarily even have a text. Thus, *e. g.* A. Vinet in his homiletics or theory of preaching, retains the text simply on the ground of its utility. For the Lutheran, however, the sermon must harmonize with the *text*, or rather be *born of the text*. The Calvinist demands *scripture doctrine*, the Lutheran *scripture* itself. This difference shows itself also in the following form. The Calvinistic Church has no *perikopes*. She allows the preacher to present from the pulpit whatever truth he may select for the occasion. The Lutheran Church furnishes the text with the dawn of the day; and it is that, that the preacher has to explain; for he is only the mouth of that God who speaks in the word, as we have shown above from the testimony of Luther. Connected with this is the unmistakable preference of the Calvinists for shorter, of the Lutherans for longer texts. That this difference is not universal, that sometimes, either because of the greater facilities afforded by longer texts, or because, in this respect he has been tinged with Lutheranism, a Calvinist may prefer more extended passages; that a Lutheran preacher may, also, for personal reasons, or

because in his sermon he prefers to be an orator, rather than an expounder of the word, more readily make choice of short bible-sayings, all this can not surprise us in the midst of the unionistic confusion and conglomeration of the times. But after all, the difference is decided: the partiality of the Lutherans is for the longer, of the Calvinists for shorter texts. Whilst we are upon this subject of ecclesiastical difference, we may yet notice, by way of supplement, what common observation teaches. The Calvinistic preacher is much inclined to take his texts from the Old Testament, whilst the Lutheran, instead of pondering upon predestination, contemplates the manifestation of Jesus Christ, and so is almost exclusively confined to the New Testament.

Whoever seeks by the right way, which is Jesus Christ, shall find. So Luther sought. God had wrestled with him as with Israel; in the agony his own strength was utterly shattered and he gave up, surrendering self and all self-confidence. He sank down before the manger in Bethlehem, before the cross on Golgotha, before the open sepulchre of the Risen One—My Lord, and my God!—before Him who ascended to heaven and is exalted at the right hand of God. Like Mary he sat at the feet of Jesus to hear his words, like Peter he exclaimed, Lord to whom shall we go, thou hast the words of eternal life, and—*he found. Aroused by the conflict and rejoicing in victory, his preaching marches bravely on.* The groans of his conflict have given way to the word: "Weep not, behold the Lion of the tribe of Judah hath prevailed." Throughout all his sermons now, may be heard the song of triumph over sin, death, the devil and hell. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ. O death where is thy sting, O grave where is thy victory? He hath made us kings and priests unto God."

Possessing peace with God, through Him who is the only Mediator between heaven and earth, he is at peace now, also with the visible world around him. Once timorously secluded in his cell, he had denied himself all enjoyment afforded by the works of nature. Now however, he sees nature in the light of redemption, he contemplates the love of God, the Father in Christ, he rejoices in all the works of the Lord, everywhere he beholds the tokens of His love and His righteousness, and, following the example of the Saviour, he draws upon them for illustrations of the king-

dom of heaven, yet, for the reason that he does not observe nature with the eyes of a natural man, nor in the spirit of a Goethe, but in the light of redemption, for that very reason he does not fail to discover the demoniacal influences that pervade it. Let no one call this superstition. That sin and corruption, through the agency of the devil, have pervaded our nature and the world around us, that evil spirits bear sway upon the earth, this is a doctrine of the word of God. All this however, does not prevent him from recognizing the creatures of the natural world to be the work of God, it does not interfere with his maintaining the confession, "The earth is the Lord's; the world is full of His glory;" neither can it bewitch him with superstitious terrors; for the power of the devil has been broken by Christ. His preaching indeed, much more, displays the true heroism of faith, it looks with contempt upon all the terrors of darkness. Formerly he carried on a kind of a weak, monkish strife against nature, now however he gives nature and whatever is natural, its due, and he stands equally removed from that hostility against created things, which marks the Mystics, from all the surly, sour looks of Pharisaism and from an unevangelical Pietism.

Formerly he was cut off from the world in the seclusion of his cloister for the purpose of living to God and serving him; but now he is reconciled to the arrangements of this life. In matrimony and in the other social relations, he beholds ordinances that are sacred and divine. In hearty faithfulness to the duties of an earthly calling and office, whatever it may be, he realizes the true divine service, in comparison with which the holiest living of the monks is vanity. From the ordinary walks of human life, from the daily occupations of men, from the scenes of home, the kitchen, the cellar, the nursery, he draws his figures and his comparisons; and so maintains the position that "in the sight of God all things are good, save and except only sin." He prosecutes the study of history, whether profane or sacred or ecclesiastical, with special interest. He traces up the footsteps of the Most High in all its progress, even in the history of the pagan world; is not slow to introduce into his preaching the testimony of a Cicero and other heathen sages; and, during the sittings of the eventful Diet of Augsburg, he even builds upon his Zion (the Castle of Coburg) three tabernacles, one for the Psalter, one for the Prophets, and one for *Æsop*. It was not exactly in his historical studies, as Jonas says,



whose assertions upon this subject are far too superficial, but in his reconciliation with the world, through Christ the Mediator, in his thoroughly matured evangelical knowledge, that his conservative tendencies had their root. Whoever is at variance with God and with himself is also at variance with the world; but he who has peace with God and through Him, peace with himself has in like manner peace with the world, only not with its sin. Even his patriotism had an evangelico-christian substratum, and in him was fulfilled, in an especial manner, the old proverb "a good Christian is a good Citizen."

Finally he is at peace with himself as an individual. In contradistinction from all monkish mortifying of individual personality, he recognizes in himself a creature of God endowed with divine gifts. He rejoices in these with thankfulness to the giver, and even in his preaching, allows full play to his individuality and natural talents, sanctified by faith and under the discipline of the Divine Spirit. He marshals forth all his gifts, his fancy, his acuteness, even his wit and his irony upon the open field. Not in a vain pretentious piping; but as if filled with the breathings of the Spirit of God, do these organ-stops resound. "If the Son, therefore, shall make you free, ye shall be free indeed," free even from the fetters of rhetoric and homiletics, as well as of the ever-changing fashions of the times. The Holy Ghost does not stifle nature. He operates upon the natural gifts and talents of men, not to destroy, but to quicken their vitality. To wither and enfeeble them is the part of sin. Fresh and free, like the strong fountain from the breast of the hill, his preaching wells up out of his heart, as the utterance of faith, never diverted from its course by arbitrary considerations or conventional rules; although the stream, in view of such rules, may sometimes overflow in its abundance. We are glad to repeat here an observation of Jonas, that Luther found very few in his day and among his hearers who were thoroughly familiar with the Scripture and the Articles of the Creed. For this reason his prolixity can be regarded only as a seeming prolixity. For the sake of brevity we introduce here an extract from the preface to Luther's "Exposition of the Gospel" (a compilation from his homiletical and exegetical writings—Stuttgart, 1857). "Experience proves that those preachers wield the greatest influence who are distinguished not as orators, but as witnesses of

the Holy Ghost and of the faith of the Gospel: for the effectiveness of preaching, as far as the preacher himself is concerned, depends upon the measure and the strength of the faith that is in his own heart. Do we propose to define preaching, not as is commonly done by a mere abstract definition, in accordance with this or that particular system, but with regard to practical experience and to its absolute origin, we shall then have to say, preaching is a confession of faith. If this is correct, then it is not only easy for the preacher, relieving him from the direct necessity of exhausting study and of laborious writing, Luke 6: 45, but it is also edifying; for edifying, means building up in our most holy faith, Jude 20; further, it is fresh and lively; for faith both is and awakens life; it is the best safe-guard against abstract theorizing, against one-sided dogmatizing and moralizing, against abortive idealizing; again it is biblical; for faith derives its birth, its nourishment and growth from the word of God; finally, it is practical and harmonizes with experience; for faith is not a scientific conviction, but a living experience, an active working, a warfare with the world both within and without. 1 Tim. 6: 12, 2 Tim. 4: 7. Is this what preaching amounts to, then the individuality of the preacher has a right to appear, for faith expresses itself in accordance with that individuality. Preaching, as a confession of faith, is free, being on the one side restricted only by Scripture and by the confession of the Church that is in harmony with Scripture; for the individual spirit of the preacher can well harmonize with the principles of faith: and restricted on the other side by the necessities of the congregation, which necessities, even as faith is related to Scripture, are themselves in like manner related to the personal Christian life and experience of the preacher. Luther's Sermons afford us the best specimens of this. Their power lies in that *faith* of which they are the witness, their attractiveness arises from the fact, that they are so true an impression of his own personality; that they are so, however, is owing to the circumstance, that, unswayed by any rules of human enactment whatever, they are such a free out-pouring of Christian faith. We hear of none who is able to speak to the heart in such familiar and confidential style as he. So high, even like the eagle's, does his flight ascend, that as he gazes upon a man who is justified through Christ, all the defilement of earth vanishes from before his eyes; and yet he never loses sight of one iota of the interests that really

belong to earth. In every warm and living image of christian life and conversation that he summons up before us, may we observe the beating of a human heart, as the beating of our own. Whence did he derive this enchanting and captivating power, but from the fact that his preaching was the expression of the experience of his own heart and faith? In that experience he had found a key to the heart of every other man."

If we were to attempt then to define preaching, strictly according to its origin, we should say; it is and must be a confession (profession, declaration) of faith, having its norm, its controlling rule, partly in the Holy Scriptures (and the confession of the Church), partly in the necessities of the congregation. Both of these elements, the free and the restricted, may be very readily discerned in Luther's own statement, when he says, that the aim of preaching should be: 1. To proclaim the praise of God; 2. To teach the commands of God according to His word; 3. Exhortation. In this statement we have especially to observe, that he does not hold the conversion of men to be the chief end of preaching; but the glory and the service of God: "To proclaim the praise of God, and to teach the commands of God according to His word." However grating this may sound to many an ear, it is nevertheless incontrovertible. It is also in unison with the first petition of the Lord's prayer and with John 17; for as God is infinitely exalted above all creatures so also must His honor and praise stand out high above even the salvation of the individual man. How could there be, otherwise, such a thing as condemnation? In this respect Luther is very far from adopting the views of the Methodists, amongst whom the specific aim of preaching is wholly directed to the conversion of men. To say the least, this view is affected with presumption, in opposition to which Luther takes a very decided stand in the remark: "A teacher should understand, that it is not in him to edify and comfort souls; but that God himself does this through His word. With this word we must take care that our own peculiar affections and passions shall not be mixed up." It is indeed much to be desired for every preacher, on his own account, that he should fix upon this as the chief aim of his preaching: my business is to proclaim the praise of God in this world and to do His will, whether men believe or not. It requires few words to show, how many are the temptations to ill-humor, faint-heartedness, despondency, self-reliance

and bad temper towards the hearers, always doing more harm than good, which beset that man who proposes the conversion of men, even though he cannot see into their hearts, as the chief and only end of his preaching. Now, to proclaim the glory of God, that is the first, free element of preaching, an act of faith, which cannot do otherwise than confess Christ; "I believe, therefore have I spoken." The second, "To teach the commands of God according to His word" includes the Holy Scriptures as the controlling rule of preaching, together with the confession of the Church; as Luther remarks at another time, "all goes well, if a man only preaches right, that is in accordance with the faith and with the Holy Scriptures." The third element of preaching, exhortation refers finally to the necessities of the congregation as a further rule. This influences the material and the form of the sermon. True, it introduces a new element into the sermon, for it requires the preacher to come forth from his own inner self, from being absorbed in himself and in the written word; and, so to speak, to forget himself in consequence of being wholly engrossed with the congregation. When however he divides the word of God and exhibits it in its diversified application to the several ranks, states, conditions, circumstances and necessities of his hearers, even in so doing he sets forth the faith by which he himself lives. That the effort to be lucid and systematic in preaching does not go round about the profession of faith nor restrain it in any way, is plain from the consideration, that the profession of faith by the act of preaching is not a fettered, nor yet an ecstatic operation; for the spirits of the prophets are subject to the prophets, 1 Cor. 14: 32. In regard to the phraseology, there is such a harmony between the requirements of faith and the necessities of the congregation that the language may flow on unrestrained and free. The rules, therefore, which Luther laid down for preaching, are quite few, "A preacher must be a dialectician and a rhetorician, that is, he must know how to teach, and how to exhort. If he wishes to give instruction upon any subject or article, he must in the first place, distinguish exactly what it is called; in the next place he must define it, point out and describe what it is; thirdly, he must bring forward the passages of Scripture that have a bearing upon it, so as to prove and fortify his position; fourthly, he must commend it and illustrate it by examples; fifthly, he must set it off with comparisons; finally, he must admonish the

negligent, and stir them up, he must sharply rebuke the disobedient, and all teachers of error with their supporters; but he must do it in such a way, that it may be seen, that he does it, not out of wantonness, or hatred, or envy, but alone for the glory of God, the welfare and salvation of man." "Whoever understands a subject fully and is thoroughly possessed of it can very easily speak upon it; for after he has become master of the materials and circumstances he can so write and speak, as to produce a very work of art." For the introduction of the sermon, the theme, the divisions, the conclusion, Luther has furnished no rules, and in this respect there were no peculiarities of his own that we are able to mention, except it be, that he always acted out his freedom and his faith.

So far, in our representation of the origin of Luther's preaching we have taken no notice of his natural gifts, nor of the training and education he derived from his varied intercourse with men. We are not at all disposed to dispute the influence of these circumstances upon the style of his preaching. Natural gifts are the substratum for the operations of the Holy Ghost; He conjoins Himself with them; and under His influence, as the creative, quickening Spirit that maketh free, the germs and the talents that had been fettered and bound by the frosts of sin, are developed into a most fair and beauteous growth. Luther's philosophical and poetical talents supplied peculiar embellishments to his style. As little would we dispute the fact that his studies furnished their contribution to his preaching, especially in respect to its form. We are not of the opinion that over and above native talent, nothing more is necessary for the ministerial office than an inner experience of the power of faith. Though it is admitted that this was enough for the Apostles, excepting only Paul the Apostle to the Gentiles, nevertheless their followers in the spiritual office are not Apostles. But we must always directly withstand any attempt to fix the *origin* of Luther's preaching, either in his natural talents or in his studies. We coincide with what Jonas has said about Luther's capacity to receive and appreciate the teachings of Nature. "He always had the impression that there was some hidden spiritual existence in the life of Nature. His disposition, rich in fancy, discovered the beating of Nature's pulse in all its power. Her attractions operated upon him with singular force, and his seasons of converse with her were always heartily enjoyed. Indeed

we might even say, he took her to his arms; found in the roaring of her storms an answer to the storms which raged within his own breast; in her solemn stillness an invitation to inward peace; and in the uninterrupted movements of her forces, ever-new motives to diligence." Through his faith in Jesus Christ, however, this impression concerning the life of Nature grew into something of greater consequence; it became a discernment of the life of God in her, of that God who is the God and Father of our Lord Jesus Christ, a discernment, of the connection subsisting between the kingdom of Nature and the kingdom of Christ. "God is in all places, in the smallest creature, in the leaf of a tree, in the blade of grass; and yet He is nowhere, tangible and circumscribed. But how is He in all creatures? in His essence, or through His almighty power? He is in both ways in every creature, for He creates, forms and sustains all things." "In all things, in the minutest organisms, even in their very members may be clearly seen the almighty power and the wonderful works of God; yea in all created things, in all the beautiful operations of art, we may discover and contemplate the impressions of the holy, divine trinity, of the omnipotence of God the Father, of the wisdom of God the Son and of the goodness of God the Holy Ghost." So, with the Apostle Paul, 1 Cor. 15, he discovers a type of the resurrection of the body in the grain of corn, that first dies and then is quickened again. Not even is that feature of his preaching, in which he is incomprehensible, we mean its popular character, to be placed to the credit of his natural gifts. Without these distinguished endowments, it is true, he would never have become the Master that he was; but just as little could he have become the popular christian preacher that he was, without the instructions he had received in the school of the Holy Ghost. His popular success is the noble fruit of his humiliation. With all this accords the remark of Jonas, "That sanctimonious affectation in regard to evangelical truth, that backwardness to turn the light of it upon every-day occurrences, that convenience of setting forth abstract truths in a manner that is neither lively nor refreshing, that want of familiarity with the ideas, conceptions, habits, virtues and vices of the common people, that elanishness which confines its attentions only to particular classes in social life, and is unwilling to become all things to all men, in a word, all that one-sidedness with which modern cultivation has innoculated the eloquence of the pulpit is no



where to be met with in the preaching of Luther. His own experience of the power of truth,—whatever he has to communicate, he pours forth fresh, from his own full heart, without regard to the standing of his hearers, whether rude or cultivated, learned or illiterate; for he is preaching to the Church, in which all are one in Christ." With him it was a matter of principle to accommodate himself to the capacities of his hearers, especially the humble and simple-minded. He even complains "it is a very common failing among preachers, that they preach in such a style that the poor people can learn but little from all they say. But what great care did the Lord Christ take to teach in a plain and simple manner. He draws his illustrations from vines and sheep and trees." This lowliness of spirit, this concern for the poor among the people, in which his popularity had its root, itself grew out of the teachings of the Holy Ghost connected with those spiritual conflicts, which had humbled him so much in his own eyes and made him so ready to sympathize with all who labor and are heavy-laden. If in the art of exhibiting the truth to the life, of individualizing it, of making it luminous, of presenting it, not in an abstract form, but stirring with both the outer and inner life of experience he was a master, he attained to this degree, not by virtue of his talents as a poet, but by virtue of his experience as a Christian. "His inner life furnishes examples of the sublimest moral conflicts that ever mortal has had to endure, of the deepest penetration into the connections between our spiritual life and the Eternal God, and of the most joyous acquiescence in the work of Redemption through Christ." Both in regard to origin and manner, the eloquence of an orator differs from that of a preacher, who is a witness of the faith of the Gospel. The former proceeds from nature, the latter from the Holy Spirit. "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." If, and no one can stumble at the remark, if Luther is the greatest preacher since the days of the Apostles, it follows, that with all the general diversities of individual character, that man is best qualified for the office of a preacher, who enjoying, of course, the necessary gifts and education, has been ripened into a witness of the faith, in the school of the Holy Ghost and of spiritual conflict; his anxieties all the time, centering upon his own soul and the interests of the Church, of the Living God.

## ARTICLE II.

## LUTHER AND THE REFORMATION.

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THE Fifteenth Century was fraught in events which portended a speedy and mighty Reformation in Europe, and the Sixteenth dawned with a light unknown for ages upon that continent and the world.

Long established customs and deeply-rooted prejudices were canvassed without dread of wrath or desire of favor from those to whose systems they belonged. Anathemas fabricated in the Vatican and fulminated against the honest enquirers after truth, were hurled with imbecile rage upon the Reformers; but they fell upon their inventors. The human mind had broken down the barriers reared by kingcraft and strengthened by priestcraft; but having dashed away their trammels, they pursued the course of deliberate investigation pointed out by the Press and the Bible, till, like a vessel, long in storms at Sea, having outlived them all, it sailed majestically and triumphantly into the haven of truth and now when o'er she tries the elements again, her every voyage is a triumph, her every contest results in victory, and her song of degrees rises and swells o'er earth and ocean:

"Once on the raging seas I rode,  
The storm was loud, the night was dark,  
The ocean yawned, and rudely blow'd  
The wind that toss'd my found'ring bark.  
Now, safely moor'd—my peril's o'er,  
I'll sing, first in night's diadem,  
Forever and forever more  
The Star! the Star of Bethlehem!"

The Church and Religion of Him, to whose memorable birthplace were led the Magi of the East by this glowing luminary, had become corrupted by the traditions of men, but the might and mercy of Omnipotence rescued both from ruin, for "He who is not willing that any should perish, but that all should come to the knowledge of the truth," employed the men and means required to establish them upon a sure foundation, even that of plain and simple truth;

"Truth, tho' crushed, will rise again,  
Th' eternal years of God are her's ;  
But error wounded writhes in pain  
And dies amidst her worshippers."

Truth was the wonder-working engine by which the bloated indulgence and licentiousness of the priesthood ; the grasping avarice of the Pharisee and Sadducee ; the ruthless ambition of Rome, and "the thrones, dominions, principalities and powers, of wickedness in high places," were demolished, and the fragments scattered to the winds of heaven, while their pomp and power passed away, and a kingdom of righteousness and purity arose, "bright as the sun, clear as the moon and terrible as an army with banners." The foundation was laid and the structure reared in Palestine:

"The hallowed land where the Patriarchs rest,  
Where the bones of the Prophets are laid,  
Where the chosen of Israel the promise possess'd,  
And Jehovah his wonders displayed.  
The land where the Saviour of sinners once trod,  
Where he labored, and languished, and bled,"

"Where he triumphed o'er death and ascended to God as he captive captivity led," establishing, instead of a priesthood, a ministry of reconciliation, instead of the local Jewish temple, beautiful and gorgeous, as it was, bathed in the sunlight of an Eastern sky, and glittering like "a mountain of snow, studded with jewels," a church and a religion which scorned a temple narrower than the universe, and endowing both with a duration commensurate with the ages of eternity. His living messengers were called, prepared and commissioned by himself to go and proclaim this truth to all nations. They went forward under the shield of omnipotence. The promise, "Lo, I am with you," was their defense, and in three centuries the "Banner of the Cross waved in triumph over the Palace of the Cæsars," and our holy Christianity was the Religion of the Roman Empire, comprising all the nations and kingdoms of the known world. True, a long night of superstition followed this bright period ; but insufficient to banish truth from the earth, or to deprive heaven of its heirs and them of their inheritance, and although nearly twelve hundred years succeeded, this age itself was superseded by one of light more vivid by the

contrast, more glorious for its results and the developments of truth which now spread and triumphed in the land of science, literature and the arts, since Europe became the theatre where the war was waged between light and darkness, and the victory of the former became complete. He who once had said, "Let there be light and light was," said, Let Luther be, and Luther was, and Lo! the rugged country of the German, not of the Gaul, nor of the Italian, nor of the Spaniard; but Germany became the cradle of the Reformation, Luther and his coadjutors the Reformers.

Tetzel was yet traversing Germany, engaged in the traffic of indulgences, when the humble and obscure monk abandoned the Augustinian convent; for the ceremonies of the monastery left "a void within his soul, the world could never fill;" and began to preach with ardent zeal and holy fervor in "thoughts that breathed and words that burned," against the corruptions and abuses then prevalent at the Papal Court as well as throughout the Church, nerved with a fortitude which braved every danger; buoyed up by a courage which defied excommunication itself, he declared before the Emperor and the world, that the Bible alone is the true standard of faith and sure directory of life; having "God for its author, truth for its matter, and salvation, the salvation of an apostate world for its end."

In vain the priesthood raged, and Leo X. with potentates and kings thundered forth their maledictions in vain against him; for God was with him. Idle as the wind was their tumult, while the might and majesty of the omnipotent were around him. With his danger, increased his courage, zeal and ardor; and never, we presume, did he offer to Jehovah a more acceptable sacrifice than when he uprooted the superstitions of the time, demolished the vile system of indulgences and rained his arguments, facts, incontrovertible facts, fast and thick, as hail upon the dense mass of error, till he shook the throne of the man of sin to its centre, overthrew the power of iniquity, and proclaimed a free religion to the world. But that we may not anticipate, let us return to the birthplace of our Reformer. He was born at Eisleben, whither his father, a miner of Mansfeld, whose residence was at Eisenach in Germany, had journeyed to attend the annual Fair. The beloved wife of the humble miner was allowed to accompany her husband, and during the night, following the day of their arrival, gave birth to their son, who beheld the light of the

world on the 10th of November, 1483, on the evening of St. Martin's Day, and according to a custom, then in vogue, of naming children from the day on which they were born, was called Martin. As soon as practicable, the happy parents returned to their humble dwelling to rear their son "in the fear and admonition of the Lord," which was successfully accomplished by early subjecting him to wholesome discipline, sound moral and religious instruction, the best aids for the formation of a clear head and a pure heart. And their efforts, as we learn from the sequel, were crowned with entire success, showing that when parents discharge their duty to their children, God will bless, and the fallacy of the opinion, that if children are left to grow up as best they can, God will afterward by means of his providence reclaim and save them.

When we retrace the three centuries and a half which have elapsed since the birth of this truly great and wonderful man, we are astounded at the over-powering effects, produced in the dispensations of Providence by simple causes. Had the Reformation been the result of national councils, of ecclesiastical conventions, or even of a Provincial Synod, we should have been less surprised, but flowing from so simple a cause as it did, the birth of an obscure and unlettered miner's son, we are constrained to admire the arrangements of the Sovereign Ruler of the universe, and while we wonder are led reverently to adore.

Without Luther, the Reformation would not have taken place. Divine Providence cannot err; choosing the means adapted to the accomplishment of its wise purposes, it always secures the end; having chosen him, it commenced with his life, ceased not with his death, nor after; but rolled on steadily, a deepening, widening and increasing stream, till like the ocean it became boundless, shoreless and unfathomable. And it is advancing still in the accomplishment of its purposes, and will advance, till it shall have revolutionized and reformed the world.

Without it, America would yet be covered with primeval forests and marshes, the land of barbarism and savage hunting grounds, the Indian prowling through its wilds in pursuit of prey, the foe of his species and the destroyer of his race. These States, now blessed with light and truth, Religion, Civilization, the Sciences and the Arts, would hardly have been united in the great brotherhood, or if united for a brief period, would have been sundered again by the ruth-

less hand of the Spoiler, and left a prey to every evil passion, and final ruin. Now, the spires of ten thousand houses of prayer point from a christian continent to the home of the Christian in a brighter and better world. The song of redemption is heard in our land, and over the dome of our Capitol waves the banner of freedom with its Stars and Stripes fanned by every wind of heaven, as the token of liberty to other lands, and long,

"O! long may it wave,  
O'er the land of the free, and the home of the brave."

This, all this we owe, under God, to the Reformation by Luther. While yet quite young, he was placed in an Institution at Eisenach, where he was taught the various branches of learning; but being destitute of funds to defray his expenses. How often is talent restrained by this untoward and chilling cause—indigence! What stores of mind are locked up, what exalted and godlike achievements of intellect are crushed by want of money, "the love of which is indeed the root of evil!" but the deprivation of which is sometimes even worse, viz: Evil itself; and how much of good is left unaccomplished in the absence of funds to pursue the course of liberal education and deep research in the treasure-house of science! But the Reformer surmounted even this obstacle with its attendant difficulties. Endowed with musical talent, he, with other students, poor like him, earned his daily bread by singing. While thus engaged he was once assailed with the language of unkindness, which overwhelmed him with indignation and anguish, but wandering onward till he arrived at the dwelling of Conrad Cotta, before the door of which he seated himself to calm his excited feelings by a sweet and plaintive hymn, which caught the ear of Cotta's spouse, and deeply moved her pious heart in pity to the poor scholar, whom she invited to enter her abode, and entertained in her affectionate and unostentatious manner, little dreaming that she was then ministering untold blessing to the future deliverer of Europe and benefactor of the world. Many years after this, when the continent rang with the praises of the Reformer, she and her lord remembered that the poor, hungry boy, they then fed, was Martin Luther. The joy which this act of hospitality of Cotta and his wife inspired is indescribable. Not only did it fill their own hearts with pleasing emotions; but as giving is "doubly blessed," "to him who gives, and to him



who receives," the heart of the youth who had thus experienced kindness, took courage, and he went forward in the bright career which lay open before him. What would have been the result, if here he had been repulsed, we are unable to say. One thing is certain, his zeal would have been chilled, and the noble feelings that glowed in his bosom would have been crushed. But a kind word; much more a kind act goes far to redeem the aspirings of the youthful mind, and in his case it seems to have been the impulse, requisite to urge him forward in the pursuit of objects worthy of the undying mind, to the attainment of an end blissful and glorious as the triumphs of time, pressing on to the more blissful and glorious prize of eternity.

During the year 1501, he entered the University of Erfurt, where he spent profitably, many of his happiest hours. It was here that in searching through the alcoves of the old Library, and turning over the pages of tomes, unread by the other monks and students, he once discovered a volume in which are embodied the truth and life of the world, a book, in comparison with which every other sinks into insignificance, or becomes valuable only in proportion to its agreement with its contents. It was the Bible. Withheld for ages from those who could or would peruse it, he brought up this inestimable treasure, to restore it to the millions of Europe, the myriads of our race, as the Book of God, for the illumination of the world. What must have been his sensations on discovering the light of heaven here reflected, man enlightened, disenthralled; sayed from ignorance, error, superstition and sin, conversing with God, and God with him! Darkness had covered the earth without it, "and gross darkness the people." Now, Light broke forth as from "the Sun of Righteousness, shining with healing in his wings." What wonder then, that he was enraptured, and that, pouring over the sacred pages, page after page, he should partake of its nature! That bathed in the healing waters of "Justification by faith" fresh from the fountain of Redemption, he should resolve to give this precious volume to his brethren in the living language, spoken, read and understood by every German! He addressed himself at once to the work; and as page after page, and paragraph after paragraph was rendered, the avidity with which they were read, was, of itself an ample recompense for his toil, independently of the high and holy enjoyment which he experienced in the prosecution of the task, and his progress was

rapid; for in a few short years, the whole was completed.

Thus, the Good Book was rescued from oblivion. And once diffused throughout Germany, France, Holland, England, Spain, yea, Italy itself, sought the "pearl of priceless value," and they obtained it. Tyndale's, Wicliff's and Coverdale's editions were printed and circulated, till James' version assumed its place; and we are happy to add, yet maintains it. It is the version which we still possess, and read in our closets, families and churches. Now the path of "knowledge of the truth," is open to all, and "the wayfaring man, tho' a fool, need not err therein." What tides of joy it has produced; what floods of sorrow it has stemmed; what streams of countless tears it has dried up; over what fields of "mourning, lamentation and wo, with the confused noise of warriors, and garments rolled in blood," it has shed the stillness of peace; and over what dark places of the earth, full of the habitations of cruelty," it has poured the sunlight of mercy, the ages of eternity alone will reveal. What, if the Church, then nearly as deeply benighted as the world, cried out, "This is treason!" as the House of Burgesses exclaimed at the irresistible bursts of our own Patrick Henry, on the Stamp Act, "Cæsar, had his Brutus, Charles the First his Cromwell, and George the Third"—"Treason!" cried the Speaker. "Treason, Treason!" echoed from every part of the house—Henry faltered not for an instant; but taking a loftier attitude, and fixing on the Speaker an eye of fire, he finished his sentence with the firmest emphasis,—"may profit by their example. If that be treason, make the most of it." And the Church did profit by Luther's example, and became enlightened by his works.

In 1505, he had the honorable degree of Master of Arts conferred on him, a distinction well and truly earned. And already a wider range of thought and action opened before him. It gave him access to the society of men of letters, and those whose companionship he loved, found in him, young as he was, a profound original thinker, open to conviction of truth, wherever found and by whomsoever advocated. Indeed kings and nobles sought his society and favored the enterprise in which he had embarked; nor was he elated by such distinction, tho' courts and empires were filled with his renown, and fame with "trumpet tongues" proclaimed his praise.

Still, he was but a man, a young man, and as such we must

think of him. Bold, however, as a Lion, yet gentle as the dove, he attacked vice in its very citadel and routed it, received instruction from the most obscure and improved by it. His fellow-students looked up to him, as men are wont, when contemplating a superior genius, with emotions of reverence and pleasure. His thoughts inspired their minds with new and exalted ideas. His words were fraught with knowledge, his converse easy, friendly and familiar, about the sun, glorious emblem of the Deity; the moon, "walking in brightness;" and the stars a "shining host." The earth with teeming myriads of inhabitants; and most and best, with man, destined to rule the earth, and afterward become the heir of immortality, the joint heir of Christ and denizen of eternity, to soar above and beyond sun, moon and stars, with angels and archangels, while suns roll on and God endures. Nor did he less delight to hearken to the thunder's voice, heaven's blast and trumpet sound, echoing from rock to rock and o'er the everlasting hills; neither dreaded he the livid lightning's glare; for he looked beyond, and trusted in the might and mercy of him who rules them all. But while walking abroad one day to view the face of nature, with Alexis, his companion, a thunder-peal over head arrested their attention, he thought of the Judgment Day,

*"Dies irae, dies illa  
Solvat sæclum in favilla  
Teste David cum Sibylla.*

*Quantus tremor est futurus,  
Quando judex est venturus,  
Cuncta stricte discussurus :*

*Tuba, mirum spargens sonum  
Per sepulera regionum,  
Coget omnes ante thronum,"*

and his heart yearned over a world in sin; but his friend was no more, the bolt had passed and Alexis was a corpse. How mysterious the Providence, and yet how wise; "One was taken, the other left," left to think, to speak and act in unison with the wise purposes of the Most High, for the redemption of this world. He arose from his knees to bless God for having spared him to breathe the vital air of heaven, and his gratitude arose on wings of faith, ascending higher and higher, even to the eternal throne. Influenced in some measure by this event, he resolved to

devote himself exclusively to the service of God, to use every moment of his time, to employ every faculty of body, soul and spirit to glorify the Lord. But monastic vows, convent prayers and ceremonies had not given him the peace he sought, he therefore made a farther, deeper search, and found the blessing which he craved in the volume of inspiration, "by believing in him of whom Moses in the law and the prophets spake." Here was laid the foundation of that heroic faith by which he was enabled to triumph over sin, to root out and destroy that excrescence foisted on the Church which had preyed upon her vitals and threatened to consume all of loveliness and virtue, that superstition which was the bane of piety, and which it required a master hand and skill in its excision from her bosom. And by this critical operation, the Church was undeniably benefitted. A new and healthful action began in portions of the body ecclesiastical, which must e'er long, without such a remedy, have died putrid and utterly corrupt. The greatest benefit, however, accrued to Protestant Christendom, to the followers, not of Luther, nor of the Pope, but of Christ. And hence the Reformation conveyed streams of blessing even to those who ignorantly opposed it, but most to those who favored it. "The faith once delivered to the Saints," now spread with great rapidity.

In 1507, he was ordained a Priest, to read mass; but preferring to render the homage of the heart, he offered himself, "a living sacrifice, holy, and acceptable to God"—

"For, vainly we offer each ample oblation,  
Vainly with gifts would his favor secure,  
Richer, by far, is the heart's adoration,  
Dearer to God are the prayers of the poor"—

and the surrender was accepted, as we have ample reason to believe. Now he laid the foundation of his favorite doctrine—"Justification by faith in Christ." From this central point he set out to pass along all the radii of the circle of Christian doctrine, to traverse the circumference, and after the exploration of the entire field, to return to the source of all.

In 1508, he was appointed Professor of Philosophy in the University of Wittenberg, where his mighty mind expanded still more amid the treasures of Science, and men of learning whose object was to disseminate knowledge among the many scores of youth who resorted thither. Here also he was

untiring in "preaching Christ," gathering the young into his Church as the Lambs of his flock. We observe here that no man has a better opportunity of forming and moulding the mind and heart, than the teacher, and teaching begins early, in the nursery by the mother, in the household by the father, in the Primary School, and continues through College. None can influence them more extensively or definitely for their good than the teacher. But he must himself possess a clear head and sound heart. He must be a good man, a patriot, and a wise instructor. And to be and do all this, he must be a Christian. Our Reformer possessed these qualities in an eminent degree, and therefore, availing himself of the opportunities, used the appliances furnished, strengthened his pupils in the principles of truth, patriotism and virtue, so that we find few, if any people, more devoted to their fatherland and of stricter integrity than the men from the land of Luther.

In 1510, he visited the court of Leo X., at Rome, which yet maintained its pomp and splendor, and for which he yet entertained a sincere regard as the seat of authority and of the vicarship of Christ; but seeing the corruption and immorality of the priests, and shocked at the irreligion of the clergy and laity in the mother city of the Church, he returned to Germany resolved to stay the impending ruin. One of their worst practices, in his opinion, was the hurry and irreverence with which they performed religious services. Their object seemed to him to be, "to get through." This he censured with the most caustic severity, nor was the censure in vain. He had himself been accustomed to perform such rites as the Church enjoined with deep solemnity, and even to read the Mass with a pathos and interest that showed clearly that every word he uttered came from the heart. How desecrating then must appear to one, so accustomed, the levity with which those priests, who, in the very heart of Rome attended to the solemnities of religion and the Church, if indeed, they attended to them at all.

Nor did these male-practices escape his severest animadversion. No wonder then, that the Pope and his myrmidons should denounce him as their foe. But by witnessing these things at the Papal court, he also obtained a clearer, deeper and fuller view of the depravity of the human heart. What, thought he, here in the very source and centre of religion,

under the eyes of the father of the Church, before the face of heaven's own vicegerent; for Luther was as yet, by no means, detached in his love and veneration from the Roman See (he regarded Leo with the profoundest reverence as such), and the hearing of the man of God must, he supposed be shocked; for in the very ears of the Pope, things are uttered that must deeply grieve his holiness—and yet they are said and done with impunity, yea, absolutely without any notice being taken of them. And his own serious and reverential manner of attending to things sacred and rites divine is ridiculed, if indeed any attention is paid to it beyond a sneer. But the time must come for a separation between him and them.

They were already gathering the materials for the wall of partition which was to be reared between him and them. They had separated themselves from Christ, the true and only Head of the Church, and he must no longer be of their company, lest like Korah, Dathan and Abiram, he should go down quickly with them into Tophet.

He laid hold of the censer and passed between the living and the dead to stay the devastating plague; he seized the Cross, the hallowed Cross of his divine Saviour, and rushing forth into the dense mass of the multitude, exclaimed, "Behold the Lamb of God that taketh away the sin of the world,"—he raised up high the banner of Immanuel and, as the winds of heaven displayed its folds, proclaimed a war of extermination against superstition and idolatry in all their forms. Millions heard the proclamation and marshaled themselves around the mighty man of Wittenberg. His watch-word, "God is on our side," gave courage to his friends, and spread dismay among the ranks of his enemies. His eloquence, strong and full, "like the sound of the trumpet," with the clear ring of the true metal, rang out in no uncertain peals; but with the thunder-tones of truth despising the dross and tinsel of the Schoolmen, laid hold of the hearts and feelings of men; and his cogent and powerful reasoning convinced their understanding. Thus inspired, and clad in the whole panoply of truth, just fresh from the Lord's own magazine, "the helmet of salvation" covering their heads, "the breast-plate of Righteousness" shielding their hearts, and with "the sword of the Spirit, the word of God" in their hands they went forth to conquer. Indeed, thus armed and equipped for the war with sin and error, who can stand before the soldier of the



Cross? With Christ, the Captain of his salvation he is invincible. Again Rome trembles as in the days when the iron men of the North came sweeping down from their fastnesses like the mighty avalanche from the mountains, menacing the city of pomp and power with swift destruction. Again all is terror and confusion from the alarm on her battlements and towers. The Pope raves; the emperor rages; the priests writhe as if stung by serpents; and the hosts of hangers-on, like swarms of locusts, are lashed as by scorpions, and all resort to arms against the Monk of Wittenberg. "But vain their rage and tumult,—hurt his work they never can." At the first onset, Luther wrote to Leo with great respect, and expressed a willingness to abide with him on condition that, "if he were in error, he should be convinced by the word of God." Leo, little inclined to enter a controversy in which he knew his own weakness and dreaded his adversary's strength, commanded him to recant his errors and return, as an obedient son, to the bosom of the Church. Unconscious of errors, except such as are incident to the best of men, he replied, that he had none to recant, and as to returning to the Church, he was not aware of ever having deserted her. Again he tried suasive means to conquer his antagonist, promotion, or possibly a cardinal's hat; but the former he regarded as cajolery, and the latter as a bauble, fit only for brainless or arrogant aspirants and fools. Thus Leo was foiled again, for Luther proved superior to bribery and corruption, and thus were truth, sincerity and uprightness again triumphant.

In 1512 the honorary degree of Doctor of Theology was conferred on him. In accordance with his vows he now publicly declared and defended the Holy Scriptures as the Word of God and, the five years ensuing, made most rapid progress in the knowledge of them. The Psalms, the book of the Prophet Isaiah, and the New Testament were his favorite portions. These inspired him with doctrines, promises and prospects which bore his own spirit beyond the scenes of this troubled world to the regions of perennial bliss, "where the wicked cease from troubling and the weary are at rest."

Moreover, the gulf which he had discovered as existing between him and Rome, the difference in doctrines and practice between his Bible and their superstitions, having assumed tangibility, shape and form, seemed no longer vague and general; but definite and real. His study of the Sacred

record had given him light, by which to unravel the mysteries, to comprehend the scope, and to appreciate the value of the truth; and to present it to his brethren, not with "shadows, clouds and darkness" on it; but in the true light, which, he who is the source of all furnishes every man. And the progress of it was, like the opening dawn, brighter and brighter even to the perfect day.

Could the Reformer close his eyes? Could his coadjutors, his Melancthon, his Bucer, his Justus Jonas and others refuse to see? Impossible! Nor could the closing of their eyes extinguish the light of the Orb of day to those who were disposed to see. For truth, when fairly presented, will make its impression, and the more it is tried, persecuted and opposed, the more it will prevail. In this we behold one of the chief excellencies of the Reformation, that having broken the bonds asunder in which the minds of men had been enslaved so long, it gave freedom to the soul to think, to speak and act, fearless of consequences. And once in motion, the way of knowledge open, what wonder that the Reformers made progress! Herein lies the difference between Luther and Rome. He is free, and knows it. She is bound in chains: but knows it not, and trammels her adherents with fetters like her own. He desires nothing in the whole world so much as to see all men free with the "liberty wherewith Christ can make them free." She would have them all enslaved. It is easily perceived who will prevail.

Another feature of difference between the Reformer and his opponents, is the steadiness with which he pursued the path he had chosen for his own. They attacked impulsively, now advancing, then retreating, he with vigor dealing his blows with deep effect, and continued to deal them in the thickest of the fight, with the firm resolution to conquer though he should die in the conflict. Victory is not to be courted, nor cajoled, she must be won and often with the sacrifice of all beside. He had embarked his all, and however unequally matched with his foes, their numbers swelling to hosts, he single-handed, or almost alone; yet he triumphed. They in possession of all the appliances of strategy, he of none but the Bible; but that was all-sufficient, and he triumphed. Well, therefore, did he maintain "that the Holy Scriptures are the word of God, the only rule of life and love, of faith and strength, of hope and practice," and verily, he found them "a strong tower and rock of defence." Here

he took his stand, and here abode in strength and increased in righteousness. On the 31st of October, 1517, he opposed the sale of Indulgences by the Dominican Tetzel, and gave to the world his ninety-five Theses, which, no power on earth could induce him to retract; for in them he gave the sum of "the faith once delivered to the Saints," and by them had become mighty in the defence of the Scriptures.

But a new storm now burst upon him, and he met it with undaunted resolution. He was cited to appear at Worms. His friends dissuaded, his enemies threatened, opposition menaced him on every hand. Like the mariner amid the ocean, underneath a single plank; overhead gleamed the lightning and rolled the thunder-peal. One star alone shone out amid the gloom, the star of hope beaming with cheering radiance, and it bade him, "hope on, hope ever." Relying on the arm of Omnipotence he prepared to go forward, regarding duty as superior to all other considerations combined. Opposition was silenced by the merited rebuke. "To Worms," said he, "I will go, and if there are as many demons there as there are tiles on the roofs of the houses." He went, and again he triumphed. But his language is peculiar and appropriate, "I will go in the name of the Lord God of hosts." Hence he prevailed. Frederick, the Elector of Saxony, sent him to the Castle at Wartburg to shield him from being molested by his adversaries. He made it his Patmos, and in the space of nine months translated the New Testament into the German language spoken, read and understood by millions of enquiring, strong-minded people, eager and anxious to know the truth "as it is in Jesus," who read, believed and obeyed, making it the rule of their faith and guide-book to eternal life.

After his sojourn of three-fourths of a year in the Castle, he was restored to his friends, who required his pen, his counsels and his courage to shield them from danger and successfully cope with the foe. Especially in order to suppress the fanaticism of Carlstadt and his adherents, which had suddenly broken out and was seriously injuring the Reformation.

We are not to suppose, therefore, as some have done, erroneously, that this excrescence, foisted on the Reformers by their adversaries, was a part of the Reformation, or identified with it; but as nothing on earth is so perfect, but that it may have its defects, nor aught so good, but that

it may have faults; so the work of Reform was not yet complete.

Germany has been properly called the cradle of the Reformation. Here it began; but it did not stop here, it spread all over Europe and has extended till its blessings are diffused over the world. Aggressive in its nature, it attacks error wherever, and in whatever form it is found, routs superstition and establishes truth. It soon extended into England, for Henry VIII. wrote against Luther and his doctrines, which induced his subjects to examine and inquire who, and what they were, which, as soon as they understood, they adopted and believed. The monarch received a caustic, but just reply from the pen of the Reformer, who continued to write and preach with unabated fervor, and then began to print his works till the continent was filled with them, and every man that could obtain them, procured and read them.

The work advanced rapidly, extending into Scotland, Denmark, Sweden and other provinces. A Lutheran church was organized in the heart of France. In vain did the Sorbonne condemn Luther. In vain George of Saxony and Henry of England resorted to persecution. When Luther laid aside the cowl, monasteries were deserted and priests married.

In 1525, John, successor of Frederick in the Saxon Electorate, Philip Landgrave of Hesse, and Albert of Brandenburg, duke of Prussia, publicly declared themselves Lutherans. All their territories, Livonia, a large portion of Hungary and Austria, Lüneburg, Celle, Nuremberg, Strasburg, Frankfort-on-the-Maine, Nordhausen, Brunswick and Bremen adopted the Reformed faith, which spread far and wide, while Charles V. was engaged in his military expeditions. It resembled a river whose waters were pent up: but once released, rolled on a healing stream of salvation through the world.

The discovery of America in the 15th century, opened an asylum for the persecuted adherents of Luther, which many in England, Scotland and Germany embraced as a God-send to his people. Here the sedate and peaceful Friend, is unmolested in the silent worship of his God; the venerable Presbyterian fears no Smithfield fires; the joyful Methodist shouts aloud for joy and the Lutheran bids all, "God-speed," who serve the Lord Jehovah in sincerity and truth.

## ARTICLE III.

APHORISMS ON THE PRACTICAL EXPLANATION OF THE  
SCRIPTURES. — TRANSLATED FROM THE GERMAN OF  
DR. G. THOMASIUS.

By Rev. G. A. WENZEL, A. M., Philadelphia.

1. The expression *practical* has in the *usus loquendi* of Theology a definite meaning. It denotes whatever conduces to the edification of the Church. Practical, therefore, is that explanation of Scripture, which has for its object the edification of the Church through the written word.

By *edification* is frequently meant an excitation of pious feelings, by any, even the most indefinite influence produced upon the heart by external impressions, particularly by the written or oral word. Thus a sermon is called edifying, when it has moved or affected its hearers, without taking into the account the actual amount of truth it contains, or the real worth of the incitation it produces. Yea, it is just that which excites the feelings and produces tender emotions, which men are most pleased to designate by this name. But this is a very narrow and one-sided conception, and is far from exhausting the Scriptural idea of *οικοδομη*, as laid down in Eph. 2: 19—22. 4: 12—19. 1 Cor. 3: 12. 1 Pet. 2: 5, and Acts 20: 30. For according to these the *subject* to be edified is sometimes the Christian Church, and sometimes the individual believer, as one of its members, but in both cases, in the totality of the essential importance and relation, which naturally pertain to the subject to be edified; accordingly the whole man, in the totality of his vital powers and relations of life, not only as regards his feelings, but also his understanding and will, his spirit and mind, the entire Christian personality, the whole Church in the collectivity of its members, and the variety of its relations, social and domestic, religious and civil. The *object* of edification is Christ, or rather the communion of faith and life in Christ, who is both the foundation and head of the Church. The edifying activity itself consists in rooting and building up the subject to be edified, in all his essential relations, in this communion. We say, rooted and built up, for the biblical idea of *οικοδομη*

includes both meanings. It is a double picture of that living building, which partly tends downward and partly upward, continually planting itself deeper into its firm and everlasting foundation, and becoming ever more perfect in form, whilst, at the same time, it is rising higher and higher toward heaven. According to this we define edification to be an establishing and forming in the communion of faith and life with Christ in God, or more concisely, the growth in this communion; for both establishing and forming are here immediately connected, because, whatever establishes itself in this communion, is at the same time a growth in it, and *vice versa*.

This definition presents three points for consideration, namely, first, that the communion with Christ has already been established; secondly, that it is only in process of formation, and thirdly, that it has a definite object towards which it tends.

Communion with Christ has been established, so far as the whole Church in the collective capacity of its members has been incorporated with Him by holy baptism, instructed in the truths of the Gospel and is, therefore, in some degree, made a partaker of the influence of His Spirit, who dwells and operates in it through the Word and Sacraments. And though the effects of this operation may be imperceptible, and the number of living members so small, perhaps, that human eyes may not be able to distinguish them, we have nevertheless a guarantee in the promise which accompanies the means of grace, that they are not ineffectual. At all events, the covenant of grace, entered into in baptism, preserves its objective continuance, even though the subjective conditions should remain unfulfilled. Hence it is evidently a mistake, when christian congregations are regarded and treated as if they were heathen, who must be first converted to Christianity. It is true, this mode of procedure is adopted by some zealous ministers, and many sermons, which aim at the conviction and conversion of lifeless Christians, are formed in accordance with this view. This view is, however, not only erroneous, as appears, from what has already been said, but, wherever adopted, accomplishes little in the way of edifying, because that which already exists as the starting point, is thereby altogether overlooked. The preaching of the Gospel will prove far more effectual, if engaged in with a direct reference to the already existing relation of its hearers to Christ, because this relation imposes



not only the obligation to christian faith and life, but it also imparts the strength necessary to discharge this obligation. The same holds good in cases where reproof must be administered on account of unbelief and sin; for it is only in the light of this relation, that the true nature of sin in Christians appears in all its hideousness, as infidelity against grace received and a violation of the covenant of God. In fact, the Apostles treated the Churches, to whom they wrote, always as "the Churches of God," no matter how many irregularities they found to condemn among them. Even that at Corinth, which had been split up into sects and which retained wicked and dissolute men in its connection is addressed by Paul by this name; and though he felt constrained to say to the Galatians, "Ye are fallen from grace," he yet bases his reproof and admonition upon what had been done for their salvation and upon their experience in reference to it. This presents us with a proper guide for our own conduct.

But as edification presupposes, that a communion with Christ has always been established, so also does it, on the other hand, presuppose, that it is only in process of formation and, therefore, more or less imperfect. And this not only as regards impure, hypocritical or lifeless Christians, who are either spiritually dying or dead, but also as regards the whole Church as such, in the collective body of its members, including even those, who are in a comparatively healthy condition. To adduce evidence in proof of this assertion, in reference to the general condition of the Churches, from the doctrine concerning the order of salvation, or from the testimony of the Scriptures and that of personal experience would be altogether superfluous. We prefer referring simply to Luther's declaration, where he says, "The merciful God preserve me from *that Church*, which is composed altogether of saints. I will remain in *that Church* and with that little flock, where are the desponding, the weak and sick, who apprehend and feel their sins, their wretchedness and misery, and who are unceasingly and heartily sighing and crying to God for consolation and deliverance, and believe in the forgiveness of sin." How much more aptly can this be applied to the present, in which the number of dead and dying Christians forms the majority, and where there is found to exist even among the comparatively good, and among those more especially, such

as claim to be awakened and suppose themselves to be so, so much unsoundness and corruption. Hence nothing can operate more injuriously, than when a minister divides his congregation into two distinct classes, the one consisting of a large herd of *unconverted*, and the other of a little *flock* of pious believers. Nothing can be more hazardous. For not only must such a classification necessarily be fluctuating, not to be determined with certainty by a reference to external works, and only known to the Searcher of hearts; but it is also calculated to estrange the greater part of the congregation from the minister and cut off his approach to them, whilst it engenders in the other part only too readily spiritual pride and self-righteousness. Hence no such distinction should be made, but ministers should rather act upon the principle, that the whole congregation is still in a state of imperfection, and therefore in need of correction and reproof.

But the Church is also called to aspire after her divinely appointed end. This end Scripture points out in a double aspect, namely, on the one hand, as the unity of the faith and the knowledge of the Son of God, as a uniform and settled conviction in the completeness of its growth; (Eph. 4: 13), and on the other, as a pervading penetration of the purifying, sanctifying and harmonizing spirit of brotherly love, as a whole family united in the bonds of love (Eph. 4: 15, 16; Col. 2: 12; Phil. 2: 1-4), both being comprehended in the design, that the Church, in all its members and in all its relations, shall grow unto a holy temple in the Lord, filled with his Spirit and imbued with his life. (Eph. 2: 20-22). It is to become, what it already is. This growth has for its basis present faith in Christ and is only continued in the way of successive development, negatively, by the warfare it maintains against the Evil One, positively, by the general co-operation of all its members. By the warfare it maintains against the Evil One, or more specifically, against error and sin, both internally, against the unchristian elements which are still adhering to the congregation, and externally against anti-christian influences, by the united efforts of all its members, that is, in such a way, that each one serves the rest according to his position in the Church and the measure of his gifts, and again permits himself to be served by them in turn, with whatever he may require. Hence the edifying activity must direct its efforts toward purifying and building up. It must not only lay bare every sore and reprove with

solemn earnestness whatever sins exist, but also nurse with tender forbearance and develop with consummate skill whatever germ may be present, either in the individual or in the Church as a whole.

2. The best means for the accomplishment of this end are the *Holy Scriptures*. True it is, the Church was not established by the written, but by the oral word of the Apostles. Their witness implanted in the world the Church which the Lord had founded through his Spirit; but its perpetuity and guidance required a Holy Scripture, produced by that same Spirit, through whom it had been founded. By means of it the labors of the Apostles continue through all after times. As their personal activity had laid the foundation, so the Scriptures will and shall build up the Church upon the foundation thus laid. For this end they have been given to it from God. This the Apostle declares, first of all, of the Old Testament (2 Tim. 3: 11-17), where he says, "all Scripture, *i. e.* whatever is written, is, the product of Divine action, and is profitable for *instruction* and for the refutation of error. This is its theoretical meaning, negatively and positively considered. Further, it is profitable for the *reproof* of the unconverted and for the *instruction* of those already converted. This is its practical meaning; that, adds Paul, the *αὐθιγὸς θεοῦ*, the *minister Dei* may be himself perfect and thoroughly fitted for the performance of every duty connected with his office (*ad omne muneris officium perfectio instructus*). Thus then the Apostle teaches here, not only, that the Scriptures promote the edification of the Church, but also, that they have been given to the office of the ministry, specially for this end. That the same holds good with regard to the New Testament needs no proof; its contents perfectly answer this end.

For these are far more copious than was the oral testimony of the Apostles. The written Word contains the whole counsel of God in reference to the salvation of sinful humanity, or rather the sum of the manifestations of God in history and speech, and that, moreover, in a manner which answers the wants of individual Christians, which comprehends all the relations they may sustain and, at the same time, furnishes the Church as a whole with a perfectly sufficient norm for christian doctrines and life; yea, it is just this whole, this Church which the Scriptures have specially in view.

But that which the Scriptures contain is not presented to

us in the form of a *system* of human doctrines; it neither gives a *system* of christian faith, nor a *system* of christian morality, nor yet a theory of ecclesiastical conduct, but relates, first of all, the history of our Lord, which is the fulfilment, and the witness of the Lord, which is again the revelation of the eternal counsel of God, as realized in the facts of his life, death and resurrection; and then it relates the establishment of the Church and the Divinely wrought beginning of its history, with which the Divine plan of salvation, objectively accomplished in Christ, begins its realization subjectively in and upon humanity. But all it says further concerning it, appears in the form of admonitions, exhortations, consolations and warnings, and that always in special application to the relations and wants of the Churches, to whom the Epistles of the Apostles were addressed, referring to the position which Christianity at that time occupied in regard to Judaism and heathenism and the opposition of both, &c., &c. Extended and connected paragraphs of doctrines are there seldom met with. Hence the Holy Scriptures are altogether *historical*, the contents of the Apostolic Epistles altogether local, wholly concrete, wholly addressed to the time in which they were written; and therefore only to be understood fully from a knowledge of that time. And yet these same Holy Scriptures are the Word of God, addressed to the *whole* Church, to the Church of all times; they are the inexhaustible fountain of all knowledge concerning salvation, the norm and rule of christian faith and practice, as for every individual believer, so also for the collective Church of the Lord; *universal* in the highest sense, designed to be all things to all men. Divine wisdom has so ordered it, because it would not save the Church the trouble of believing and searching and of intelligent and practical application, and because it wants Christianity to be its pupil, yea even in a manner its co-worker. It is on this account that it imparts to the Word this wonderful, this concrete form and leaves it to the Church to develop, under the guidance of the Holy Spirit, this Divine, this living seed. For this reason the Scriptures open to the Church an infinitely deep fountain of knowledge and of life and bid it to moisten its pastures with the waters of this life, to illumine with the rays of this light every step of its pathway and to give out of this inexhaustible fulness to every one whatever he needs for his salvation.

What follows from this? It follows, as Neander express-

es it, that there is a mediation necessary between the Divine Word radicating in history and its relation to the Church, or rather an *explanation* by which, whatever the Scriptures contain, is practically applied, (in the sense pointed out above,) for the edification of the Church in all special as well as general cases. This is the business of *practical exegesis*. To apply the Scriptures in this way, is the duty of every individual Christian, according as he may have ability; but above all is it the business of the office of the public ministry, which is specially called to this end, and whose duty it is to acquire the necessary scientific knowledge for its performance.

3. The *practical* explanation of the Scriptures presupposes the strictly scientific, the so-called grammatico-historical. It is so far from rendering this superfluous, that it rather depends wholly upon it. If this be neglected, then the practical degenerates into superficial reflection, into a shallow contemplation, the like of which we have already more than enough, to the prejudice both of science and edification. Ministers must not permit themselves to be betrayed into the neglect of the study of the original text, even by such excellent works as that by Otto von Gerlach, a work, by the way, which I do not like to see in the hands of ministers, because it saves them too much labor and makes study too easy. A regular course of reading of the entire Scriptures, especially of its historical parts, would aid vastly more in acquiring a perfect knowledge of its contents, than the use of many "Practical handbooks." When we say "scientific explanation," we do not, of course, exclude that more profound spiritual knowledge of the Scriptures, which cannot be acquired by the most intimate acquaintance with language and history, yea, which may also be found, in a certain degree, among those, to whom the vernacular version only is accessible. This is that nice tact, or rather, that peculiar spiritual faculty of perception, which arises from a *believing* intercourse with and constant perusal of the Word of God, just as one becomes familiarized with the tastes and opinions of a friend, by constant and intimate association with him. This constitutes the general fundamental condition for the profound understanding of the Scriptures, which is again based on the presumption of the possession of an experimental knowledge of our own need of salvation. Out of this knowledge Luther learned to understand the Psalms, which formed his daily prayer-book, in such a way,

that in them he "looks into the hearts of all the saints, as if into a beautiful and cheerful-looking garden, yea, into heaven, beholding how the tender, delicate and gay flowers of all manner of beautiful and delightful thoughts concerning God and his benefits are blossoming;" and again he "looks into the hearts of the saints, as if at death, yea, even down into hell, and sees how dark and dismal it is there, on account of so many sad sights of the wrath of God." But it is just Luther's experience which shows most clearly, that such a spiritual understanding of the Scripture is only reliable and sound, and secure against an arbitrary mockery of subjective piety or sentimentalism, when it is supported by a thorough knowledge of grammar. Further enlargement upon this subject would be superfluous, especially as it is generally acknowledged, at least, in theory.

The other pre-requisite upon which the practical explanation of Scripture depends, is an acquaintance with the *present* in its widest sense. By this we mean first of all an acquaintance with the Churches as regards the state of their spiritual culture, (which in general is very deficient,) and their special condition as it grows out of pastoral intercourse with them. We mean further an acquaintance with the general physiognomy of our time, its principles and tendencies, and finally, an acquaintance with the relations, which the present bears to that time in and to which the Apostles spake. For though everything, they did say, concerns the whole Church through all time, it can yet not be equally applied to every period; especially that which the epistles declared in reference to special relations requires first to be translated into the present, before we can be instructed thereby. And in order that this may be done, a careful composition is required between the Church's past and present, which pre-supposes a familiar acquaintance with both.

4. The method of the practical explanation of the Scriptures must vary according to its different practical designs. This can possibly be a three-fold one, namely, preaching (Bible class), pastoral intercourse and the general superintendence of the Church. We confine ourselves here to the first. In regard to preaching (Bible class), a three-fold deviation is to be avoided, namely, that of paraphrasing the text, that of using the text merely as a subject, sentence or *motto* of a discourse, and that of giving it an allegorical or moral explanation. Paraphrasing weakens the sublime orig-



inality of the Divine Word and enervates its individual preciseness, for which reason it is inappropriate both in theory and practice. There can be nothing more insipid, tedious and wearisome than this method of explaining the Scriptures in public preaching, even though it be only followed in the introduction of the subject, where it is frequently misapplied. Not less to be discarded is that method, by which the text is only used as the motto of a discourse and whatever is connected with it, the simple series of remarks upon it. Such remarks may be very ingenious and intellectual; but the expositor of the Scriptures is not called to exhibit the wealth of his own mind, but rather to make plain the mind of the Holy Spirit; and the more he, *losing sight of self*, confines his labors to this, the more abundant and fruitful will be the result. Such remarks may also be very correct and orthodox in themselves, still they skim only upon the *surface* of the Scriptures, instead of conducting *into* them, and are, besides, coupled with a snare into which well-meaning ministers frequently fall. These fashion their sermons after the plan of a body of divinity and treat the text according to its categories, the consequence of which is, that their discourses only appear as the *variations* of one and the same *theme*, as there are in fact ministers, who begin every sermon with the fall, go systematically through the whole order of salvation, and wind up with eternal life. In this way a congregation, though well-disposed, may become averse to the truths concerning salvation, because surfeited with them. The so-called allegorical explanation is based upon a recognition of the infinite spiritual depth of the Sacred Scriptures, especially of the profound significance of the history of salvation, but it mistakes its character, by regarding history as the external *symbolical* shell for loftier *ideas*, instead of the *realization* of the Divine thoughts concerning salvation, and is thus betrayed into putting a false construction upon it, instead of unfolding its internal meaning. Hence it has also, wherever pursued, degenerated into a plaything of arbitrariness or ingenuity. It belongs to the distinguished merits of Luther to have combated this mode of explaining and opposed to it the canon, *sensus literalis*, that's the thing. No fears need on this account be entertained of being deprived of the rich treasures of the Scriptures. As it finally regards the so-called moral interpretation, it will suffice simply to be reminded of its assumption, namely that Christianity consists in moral philosophy, and that its dogmatical part is

of importance only so far, as it contains morality, or may be transposed into it; and also of the principle which was set up for exegesis in view of this assumption, namely, we ought to let the sacred writers say, what from our moral standpoint they must have said. According to this principle rationalism has acted and knew how to divest itself without trouble of the entire positive contents of the Scriptures, of all its accredited deeds in reference to salvation.

To avoid this four-fold error, exegesis must, first of all, enter minutely into the text and develop its meaning, but not so as to give prominence to the general sense or idea contained in a single paragraph or passage, but so as to ascertain and develop the sense of the text in its obvious concrete preciseness, according to the special connection in which it stands, its direct drift and its frequently delicate gradations of shades and bearings; for it is only in this way, that the vast treasures of the Scriptures can be mastered, and when this is done, the practical points have already been found. Yea, such an explanation of the Scriptures, which enters into its "depths and heights," is already in itself directly edifying and will, in most instances, require but little additional labor to accommodate it to the faith and life of the congregation. But also in cases where further accommodation is required, where the application to the present is not so apparent, does not lie so near, it is necessary, that the most careful explanation of the text should have gone before. Further than this, general rules for applying the Scriptures can not be laid down; for these are determined by the sermon itself, in the preparation of which practical exegesis is to aid. Whether the first is to spread out before the congregation the result of the latter, or whether, having first brought it to a focus, it ought thus to be introduced to the congregation, &c., &c., these are questions which do not enter into our subject, but belong properly to homiletics. We have here to do only with the practical explanation of the Scriptures in itself considered.

5. That the theologian in doing this must consult and be guided by the original text, is evident from what has already been said. But the congregation being referred only to the authorized version in the vernacular, the theologian can only communicate his knowledge of the Scriptures to them through the medium of the translation. By this it in reality loses nothing. For Luther's translation is a faithful rendi-

tion of its innate sense, and notwithstanding the defects which adhere to it, as they do to every human work, remains unsurpassed to this day. For though some of the learned of a later day, aided by superior advantages, have given to some passages a more accurate and correct rendering, Luther nevertheless possessed and united all the requisites, for producing a German translation for the people, in a more eminent degree than any one since his time. On the one hand his profound, we may say his genial comprehension of the original text, upon the other his intimate familiarity with the language of the German nation, its peculiar genius, his creative power over it, all this united to an honest Christian and, at the same time, national, thoroughly German heart and mind, qualified him pre-eminently for being the *translator of the Holy Scriptures for the German nation*. As regards the first, the testimony of Melancthon in proof of his knowledge of the Hebrew language is sufficient. He says: *In Hebraicis Lutherus ita elaboravit, ut etiam summi apud Judæos Rabini palmam illi concederent*. And though Luther himself on one occasion says, "No one can understand Virgil's pastorals, except he has been five years a shepherd; nor Cicero's epistles, except he has sat twenty years at the head of a first-rate government, and least of all the Holy Scriptures, except he has governed the world for a hundred years with the prophets, such as Elias and Elisha, with John the Baptist and with Christ and his Apostles," yet there is scarcely any one who lived himself so thoroughly into its spirit, not only by the most assiduous and careful study, but also by the most intimate intercourse with its inspired writers. Of him it may justly be said, that he actually lived, thought, believed and prayed in and with them. The Word of God was his light, his consolation, his strength; and this experimental knowledge, born of faith, made him the most faithful, though liberal, interpreter of the Scriptures; it produced in him that fortunate tact, by which he was enabled, even in the most difficult passages and with the most insufficient aids, to find in most instances the proper meaning. His translation bears visible evidences, that it is pervaded by the same spirit which pervades the original. It bears the stamp of the *stilus sacer*. As regards the German language, we know that Luther did not only thoroughly explore its rich mine of words, but his creative genius also greatly improved it, so as to make it

the vehicle of the Divine language of the Scriptures (see Hopp's Value of Luther's Version of the Bible, 1847). His aim was to give a German Bible to the German nation; designing not to translate the Scriptures, but to "*interpret*" them, and "to make them say what their authors would have said, if they had wished to speak and write German." Hence his chief law, the sense must not be accommodated to the words, but the words must be accommodated to the sense. He who would speak German intelligently, must not adopt the manner of the Hebrew, but be careful, that he may understand the Hebrew and comprehend the sense, and then ask himself how a German would express it in a similar case. If he has the proper German words, let him abandon the Hebrew and give the sense freely, as best he can." But this liberality of his translation does not at all militate against its faithfulness, a faithfulness which is not only verified in individual instances, but also in the fact, that he sought, wherever possible, to reproduce the idiom of the original. For this too he possessed a most delicate sense. As regards the first he says himself: "Again I have not treated the letter too liberally, but where any importance attaches to a point, I have retained the literal sense and did not pass over it by giving it a free rendering," &c., &c.; the other appears especially by comparing his translation of the Gospels with that of the epistles of Paul, or the latter with the translation of John's epistle. But what constrained him to undertake a work, which in his time was truly marvellous, and which in our own has not been surpassed, concerning this he delivers himself in another place in language too beautiful to be here omitted. He says, "I have done it for the benefit of the dear Christians, and to the glory of Him who sitteth on High, and who is every hour doing me so much good, that, though I should interpret a thousand times more, I would still not deserve to live one hour, or have one healthy eye." And through the grace of this God he has succeeded in giving a Bible to the German nation, in which it hears the Prophets and Apostles speak in its *own tongue*, and which has become one of the most powerful means for the promotion of the Reformation. Its internal excellence gained for it an easy introduction not only into all the Lutheran, but into all Protestant churches, and it justly possesses among the Churches canonical authority. Hence in explaining the Scriptures to the congregation the au-

thorized version in the vernacular must be adopted as the basis.

6. Since this does, however, notwithstanding its excellence, in some passages still depart from the original, the question arises, what is practical exegesis, in such instances, to do? These departures are different in kind and of a three-fold nature, namely, *seeming*, *unimportant* and *real*. They are first *seeming*. Luther's departure from the original text is frequently nothing more than an explanation of the text, an interpreting translation. He has himself repeatedly expressed himself in reference to it, especially on Rom. 3: 28, concerning which he says: "I knew perfectly well, that in Rom. 3: 28, the word *solum* is neither found in the Latin nor Greek version, and the Papists needed not first to have reminded me of it. It is true, these four letters (s-o-l-a) are not there, but these \* \* \* do not see, that the sense of the text does nevertheless require them, and if it is to be translated so as to make intelligible and forcible German, they must be put there. For such is the nature of the German language, that if two things are spoken of, the one affirmatively and the other negatively the word *but* is used for *only* (*sola*)."<sup>7</sup> Such seeming departures occur frequently, especially in the Psalms, a few of which Luther treats so freely as if he himself appeared as worshipper and writer. In all such cases the practical explanation must unhesitatingly adhere to the translation, as long as this does not contradict the original. Those belonging to the second class, namely the *unimportant*, occur in cases where particles are not sufficiently distinct, individual words are not accurately rendered, sentences are not properly joined and where the translation generally gives the original either indistinctly or incompletely, without, however, altering the sense. Such passages are numerous. In most instances the fault may easily be remedied by the explanation; whatever is deficient may be supplied or amended, without the necessity of correction in the presence of the congregation. The model for such a correction can, of course, only be the original text. According to this the vernacular text is to be explained, and not by the arbitrary interpolation of individual ideas. When, for instance, Luther in 1 Pet. 1: 6-8, translates into the future tense, what in the original is found in the present, we may unhesitatingly let it stand, it only being necessary, in order to do justice to the meaning of the Apostle, to show, in the explanation of the passage, how the joy resulting from

the Christian's hope of future blessedness already reflects its light back upon the present. Sometimes, however, these unavoidable departures are only caused by the vernacular offering no word which corresponds in meaning to the Hebrew or Greek, or by its *usus loquendi* having been different at the time in which it was rendered from what it is now. In all such cases it is easy to find a remedy. Generally, if the sense is given correctly, no particular stress need be laid upon the letter, except where much depends upon it. The manner in which the Apostles made use of the LXX shows, that such a course is not justifiable. For they cite the Greek text also in cases, where it does not literally correspond with the Hebrew, yet altogether without hesitation, sometimes in such a way, that they themselves use it again freely.

In instances, however, where the translation has actually mistaken the text or altered its sense, no other alternative is, of course, left, than that of honestly confessing the oversight, and of correcting it, using, in so doing, the phrase, "or as it should rather read." Yet even here we should proceed with tender forbearance and reverence, so as not to shake the well-founded confidence of the people in their Bible. Care should also be taken, that we do not hastily yield to the opinion that what every new version holds up, as an improvement, is such in reality.

We conclude with the remark which Weller has handed down to us as the advice he received from Luther: *Principio illud iterum iterumque te moneo, ut sacram scripturam longe aliter legas, quam profanas literas; videlicet, ut cum quadam et summa animi intensione legas, non ut hominis et angeli verba, sed ut verba divinae majestatis, cujus unicum verbum plus ponderis apud nos habeat, quam universa scripta sapientissimorum et doctissimorum hominum. Huic lectione crebras preces admisceas.*



## ARTICLE IV.

## THE CHRISTIAN SABBATH.

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WE propose to give in this article what we conceive to be a Scriptural view of the Christian Sabbath.

1. *Its Institution.* The Sabbath was *divinely* instituted. This may be gathered from the term *rest* which, according to Gesenius, means *resting or cessation* from labor, and also keeping *holy day*. Hence, the day, as hallowed by God, was called by way of eminence *the Sabbath, the rest*, Gen. 2: 2, 3. It is evident from this that the institution is founded on divine authority, for it is distinctly said, "*God blessed the seventh day and sanctified it.*" Here a peculiar eminence and distinction are clearly attributed to this day above the other six, for upon it is bestowed the express benediction of Jehovah. How could a particular day be *blessed*, except as made *the appointed time* for the communication of some spiritual benefit to intelligent creatures? When God blessed the seventh day, or seventh portion of time, he therefore must have pronounced it *to be the time* for conferring his choicest blessings on man. But he did more. *He sanctified it. He, to institute any holy thing, to appoint.* It is by this term that the *positive* appointment of the Sabbath, as a day of rest to man, is expressed. When God sanctified the day, he thereby commanded men to sanctify it.

But as there is no distinct mention in the Bible of the Sabbath from the creation of man to the fall of manna in the wilderness, a period of upwards of two thousand years, it has been supposed by some that it is a mere institution of Moses, and chiefly designed as a memorial of the deliverance of the Israelites from Egyptian bondage. In proof of this, Deut. 5: 15, is quoted. According to this theory, the Sabbath was first instituted as a memorial of that miraculous deliverance, and after its institution Moses wrote the book of Genesis, and, as a reason for its religious observance, appended to the account of the creation, God's example of resting after the labor of six days. Thus the Sabbath is

rendered a mere Jewish institution, and all its religious obligations, confined to the Jewish economy.

1. But in reply we remark that the position that the Sabbath is a mere Jewish institution, is a forced and unnatural construction of the language of the Scriptures. That, in general, may be regarded as the true sense of Scripture, which commends itself to the pious mind of the common reader. Holy men of God, among whom was Moses, emphatically, wrote as they were moved by the Holy Spirit. If then the inspiration of the Divine Spirit secured to these men the wisdom to record the divine communications precisely in accordance with the Divine Will, can we justly suppose that he would let Moses draw a wrong inference from the fact that God rested the seventh day from all his works? Did not Moses, according to his own language in Genesis, understand that the Sabbath was divinely instituted, immediately after the creation of man? So the pious reader of the Bible has always understood it. But if the original institution of the Sabbath were only in connection with the fall of manna in the wilderness, the passage in Genesis has no reference to its institution by God at the creation. The passage under consideration, however, plainly teaches that the Sabbath was then for the first time instituted. If this be not so, Moses either designedly misapplied language, or he did not record what was the fact. But the nature of inspiration will allow neither the one supposition nor the other.

2. The whole narrative in the sixteenth chapter of Exodus, shows clearly that the Sabbath was known to Moses and the Israelites as previously existing. Moses said to his brethren, *This day is the Sabbath of Jehovah.* Here it is evident that Moses was calling their attention to something with which they had some acquaintance. To reach their consciences, and to invest the institution with its ancient authority, it was only necessary to exhort them and call to mind that the seventh portion of time, as sanctified by Jehovah at the creation, must be observed as *his* time by them in the wilderness. And for this exhortation there was evidently reason; for the Israelites during their sojourn in Egypt, had lost much of the light which had been divinely communicated to their fathers. It was proper that they should be reminded of the ancient landmarks. For the tendency of the human mind, since the introduction of sin into the world, is to lose the light of the knowledge of God, both that which is communicated to them by nature, and that

given them by revelation. This we are very clearly taught by the Apostle Paul in his epistle to the Romans. Men gradually fell from a nobler state into sin, until the idea of God was entirely obliterated, so that men and even beasts of the meanest and most disgusting forms, received divine honor. The natural and inevitable tendency of the race, left to itself, is to descend from a higher to a lower state of morals. Thus it was, in a great measure, with the Israelites. By their residence in Egypt they had not improved in the knowledge of the true God. They had lost much concerning him which former generations knew. To this it was necessary that they should be restored, and the first step to this end was to remind them of Jehovah's Sabbath. Thus there was but re-established an ancient and time-honored institution.

The silence of the Mosaic narrative respecting the Sabbath from the time of the creation to the fall of manna in the wilderness, is no valid objection to the position taken; for after the incident mentioned in Numbers 15: 32-36, of a man who gathered sticks on the Sabbath day, we find another period of some five hundred years, much more minute in historical detail than that from the creation to the exodus, in which nothing definitely is said of the Sabbath, even to the death of the Shunamite's son, who was raised to life by the prophet Elisha. If we may infer from the silence of the historic narrative respecting the Sabbath from the creation to the exodus, that the Patriarchs therefore had no Sabbath, then by the same course of reasoning, we may also infer that, during all this remarkable period, the Church of God was destitute of the Sabbath. But the one supposition is just as improbable as the other. We believe the Church of God on earth has never been destitute of the Sabbath, for how could the Church exist without the Sabbath.

3. The division of time into periods of seven days each, is additional evidence that the Sabbath was instituted at the time mentioned in Genesis. Seven nights and days constitute a week; six of these were appropriated to labor and the ordinary purposes of life. This division was universally observed by the descendants of Noah; and some ancient critics have conjectured that it was lost during the bondage of the Israelites in Egypt, but was revived and enacted by Moses agreeably to the divine command. This conjecture, it is said, derives some weight from the word *Sabbat* or *Sabbata*, denoting a week among the Syrians,

Arabians, and Ethiopians. Now, this uniform division of time among these different nations, cannot be accounted for except from the traditions of the earliest times. It must, therefore, have been derived from Noah, who, from the time he sent forth the dove to ascertain whether the waters had abated from off the face of the ground, "*stayed yet other seven days,*" and when the dove returned with an olive leaf plucked off, he "*stayed yet other seven days.*" Both his entrance into the ark and his egress from it, were regarded by him as religious acts, most appropriately to be done on the day, set apart by God for religion. But this division of time into periods of seven days each by Noah, looks back to the time of the original institution of the Sabbath, and hence, anterior to the time of Moses.

4. The language in the Decalogue, is proof that the Sabbath was not then for the first time instituted. *Remember the Sabbath day to keep it holy;* זכור to call to mind. How can anything be called to mind except it has a previous existence as an idea, in the mind? We are surely not to remember the Sabbath as we do Monday, Tuesday, &c., in their chronological order; but we are to call to mind that the seventh portion of time is to be spent in sacred employment. To hallow the Sabbath is evidently to regard and use it as sacred. For this purpose God has fixed the time, the proportion of time being the only part of the positive enactment.

II. *Its Design.* The design of the Sabbath is benevolent, intended to promote the highest good of man. It was expressly made for man every where, and throughout all ages. Hence, man's physical and spiritual nature needs a Sabbath. He is so constituted *physically* that his mind constantly sympathises with the wants of his body. Incessant toil wears out the energies of his limited strength. Observation confirms the fact that a longer life and better health are the natural consequences of a proper observance of the Sabbath, as divinely instituted. Man will also do more work, and perform it in a better manner, by conscientiously keeping the Sabbath. The same is true of irrational animals, which have been comprehended in the benevolent design of the Sabbath. But the Sabbath was especially made for man's *spiritual* nature. The state of probation, in which he was originally placed, necessarily demanded that he should have a portion of time expressly set apart for growth in piety. If this were ethically demanded before the fall, how much

more now, since he has fallen. Nothing is more conducive to spiritual improvement than the public worship of God. Therefore the Church of God, both ancient and modern, with all her ordinances and sacraments, looks for public worship. And these sacraments, which are the seals of the covenant, are of so peculiar a nature that it is not allowed by their divine Author that they should be placed on any one except in the presence of witnesses. Those who apply for admission into the Church are required to make a public confession of the Lord before his congregation, to whom he has entrusted the seals; otherwise the design of the Church could not be accomplished. Since the fall, the larger portion of man's time has been employed in attending to his physical wants, which naturally have engrossed all his time, aims and purposes, to the entire exclusion of his spiritual interests. Unless God, therefore, had given man some divine institutions, as the Church, with its Sabbaths, ordinances, &c., to call away his mind from physical cares, and to awaken in him holy emotions, the race would have been forever lost to piety and holiness, and God, this day, be without a true worshipper.

Another design is a token of covenant relation to God's children. The mind is taught spiritual things most successfully by means of signs and symbols, such as are found in the Church. This being the nature of the mind, the original institution of the Sabbath was designed, no doubt, to set forth in a symbolic manner God's covenant with man. Were the Church deprived of the Sabbath, one of the fundamental stipulations of the covenant would be removed. That the Sabbath is one of the stipulations of the covenant, which God has made with his people, is evident from Ex. 31: 13; Deut. 5: 14, 15. But God's covenant with his Church is perpetual, and therefore its stipulations, among which is the Sabbath, must also be perpetual; for what is a stipulation but one of the articles or provisions of a covenant? If any of the stipulations of the covenant, were removed from it, the covenant itself would be broken and soon forgotten. Remove the Sabbath, one of the symbols of God's covenant to his Church, and we remove with it what is symbolized by it. As long as we have a Sabbath we have a sign of the divine protection, but take away this sign, and God will cease to be worshipped as our Creator, Preserver and Re-

deemer. Take away the symbols of the Church, and we will soon have no Church whatever.

III. *Its Universality and Perpetuity.* If the Sabbath was made for *man*, it must be binding upon all men, and throughout all ages of the world. This is evident,

1. From the manner in which the Sabbath was instituted. It was instituted in the first age of the world, and probably on the first day, spent by man in Paradise. When creation was arrayed in all the beauty and freshness of youth; when the garden of the Lord was vocal with the merry songs of the feathered tribes, and trees and vines were gilded by the rays of the first morning song; when the atmosphere was redolent with odors, ascending to heaven, like incense, to the great Creator, and man's blood was coursing pure and healthful through his veins, the first impulse of his pious heart, was a song of praise. It was the first fruits of man's devotion, and acceptable it must have been. Hence, as the Sabbath began with man, it must bind mankind throughout all ages.

2. The same is proved by the applicability of the Sabbath to man wherever he exists. God has but one moral government which comprehends, as its subjects, all men on the face of the earth. Man in all climes, and of all colors, has the same moral nature that responds to the same ethical behests, issuing from the one great moral Legislator. Accordingly, we find that there inheres in the nature of man, and in the relation which he sustains to God, a moral necessity which brings him in perpetual obligation to keep the Sabbath day holy. God in his wisdom has therefore so constituted man's moral nature that there arises from it a fitness, or rather a moral imperative that he should legislate for this, his higher nature, as well as his lower. For the very existence of moral beings implies moral legislation for those beings. For God to give up legislating for such, would be for him to give up the grand end for which he made man. The end had in view in the creation of man, was the blessedness which God enjoyed in the holiness of man. He can feel blessedness in man first as this original end is accomplished. Would God create man to the end that he should be holy and pious, and not at the same time establish laws which might preserve him in that state? For the holiness, which the Creator desires to secure in man, is that which exists when he is placed on trial, and proves faithful. In any other position moral agents, made in the image of God, could not

be placed. Unless man had been thus placed, the end of his creation could not be attained, for a moral world could never find its consummation in holiness without a moral government. But that man is placed under such a government, is evident from his rational endowments. In addition to all that is animal, man is furnished with reason, in which is included all that belongs to moral personality. By this faculty he is enabled to see his own excellence, and what is due to himself. There is thus in him a capacity to perceive an absolute right over and above all his animal claims. In this he also finds capacity for a peculiar susceptibility, which, when awakened, is reverence for authority. But this reverence for divine authority, *must be awakened* in man, who is "*dead in trespasses and sins.*" While he was in his primeval innocence, the law was required only to *keep* him in holiness, but now since he has fallen, his restoration requires more. God's end, the blessedness which he enjoyed in the holiness of man, was just as dear to him after the fall as it was before it; and hence he has placed man as such under a new trial—he has placed him under a dispensation of grace. Therefore that man may yet attain to the grand end of his creation, he must be awakened anew to spiritual life, as St. Paul says, "Awake thou that sleepest, and arise from the dead and Christ shall give thee light." From this sleep the pious on earth have already been awakened, and they are beginning to realize, to some extent, the grand and glorious end of their salvation. 1 Pet. 1: 9.

But this awakening into a reverence for the divine authority, this consciousness or rather tenderness of the sacred relation which man sustains to his Creator, must be effected by certain means, as is known by experience. Man's reason, will and conscience have been perverted by sin, and thus his heart has been hardened into irreverence for his Maker from which he will never be able to deliver himself. His mental vision has so long been accustomed to darkness, that the darkness at length seems to be the light. He is entirely depraved. And into this condition he has brought himself. How shall he now be rescued from his thralldom? Whence shall deliverance come? That he cannot effect this himself, is one of the fundamental doctrines of the Church. The Lord Jesus has very clearly taught us our moral inability. He says, "No man can come to me, except the Father, who hath sent me, draw him." Again, "Without me ye can do nothing." St. Paul says, "We are not suffi-



cient of ourselves to think anything, as of ourselves." Here, according to one passage, we are not able *to say*, according to another, we are not able *to do*, and according to a third, not able *to think*, any thing truly acceptable, as of ourselves. Hence, man needs a revelation to direct him in his *thoughts, words, and deeds*. That revelation has been made. But now it must be brought to bear on the sinner's heart. He must be taught by a "teacher, come from God." Faith cometh by hearing." But there must be a time to hear, as there is a time for everything which is done under the sun. Man's moral condition demands, in order to its regeneration, a special time to hear the word of God. More than one seventh of his time he could not give on account of his labors for the sustenance of his body, and less than one seventh would be insufficient to call away his mind from earthly cares to the interests of his immortal soul. The Sabbath, therefore, is the very proportion of time which man needs, and it is found that when it is duly observed in connection with the other means of grace, man wakens up to a consciousness of his moral obligations to his Lord and Saviour. On the other hand, where the Sabbath is disregarded, man retrogrades in morals. The law of the Sabbath then is comprehended in the moral government of God, and, since this government is perpetual and universal, the law of the Sabbath must be so too. For just as the moral government of God is perceived to exist by the fact that right actions tend to the good, and wrong actions to evil, so it is seen that the proper observance of the Sabbath tends to the happiness of man, and its desecration to his deterioration. Hence, the law of the Sabbath has the same sanction that the moral government of God has in general. Therefore both must have the same legislator. And the moral government of God evidently needs the law of the Sabbath for its complete and perfect adaptation to man as a moral agent. In this government the Sabbath was originally found as a means to keep man in holiness and piety, and now that he has fallen, it has been re-enacted, as a means to bring him back to holiness and piety, in the possession of which character only, God can find blessedness in him as such.

3. The same is established by the fact that the Sabbath is embodied in the Decalogue, which is the moral law written on tables of stone, or taught by Revelation. Every other precept of the Decalogue, is of universal and perpetual obligation, and the law of the Sabbath was engraven there by

the same finger of God. Nor does this view tend to legality, as some have supposed, any more than the precept—*Honor thy father and thy mother*.

But one says, "We are no longer under the law." What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we who are dead to sin, live any longer therein? We are delivered from the curse of the law, Christ having been made a curse for us, but we are not thereby delivered from obedience to the law. Grace brings us back to obedience and piety. The law and grace have one and the same end in view. Only the former not being able to attain that end alone, called in the latter for help. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." From this we perceive that the law was originally made to be man's guide in holiness and the fear of God, and the penalty of eternal death was threatened to the end that man, being found faithful in the trial under which he was placed, might be confirmed in holiness and piety for ever. But when man had sinned, a great change came over him. Adam being necessarily the public head of the race, involved his posterity in some way in the consequences of his actions, through which universal depravity came in, as a natural result. Adam was placed under law, and held in its sanctions in pure loyalty, as he should have been. His action settled the question for his posterity, whether they should begin their action under this administration of penal justice or not. He sinned and the curse of justice condemned him to eternal death, and his posterity were cut off in their progenitor. Thus the law was rendered inoperative by sin. It could show sin to the sinner, but could neither deliver him from it, nor restore him to holiness. Yet the end of the law was just as dear to God after man had sinned, as it was before. Therefore when the law was broken and universal depravity made sure, God being still desirous to secure man's holiness, sent, for this purpose, his own Son in the likeness of sinful flesh, and for sin, that he might by his abundant suffering and grace, first remove the penalty, and then secure in his people that for which the law was originally intended; that he might restore them to holiness and the fear of God. Now, when his people have been brought by this dis-

pensation of grace to this desirable issue, even in the least degree, they must still not ignore the obligations which the law imposes. If the law could not restore them morally, they must not suppose that it was not instrumental in bringing them to Christ, who is the end of the law for righteousness. "The law of the Lord is perfect converting (restoring) the soul." The law is not only our school-master to bring us to Christ, but also subserves an important purpose in keeping us with Christ. Therefore we must let the law speak in its own appointed way, that we may ever feel how great a refuge we have in Christ.

4. Let us now direct our attention to some of the predictions and declarations, contained in the Old Testament, which involve the perpetuity and universality of the Sabbath. "Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; for their burnt-offerings and their sacrifices shall be accepted upon mine altar: for my house shall be called a house of prayer for all people. The Lord God, which gathereth the outcasts of Israel, saith, Yet will I gather others to him, besides those that are gathered unto him." Is. 56: 6-8. The great truth here fully expressed by the royal prophet, is that under the Messiah the heathen would be admitted to the *privileges* of the people of God. Among other privileges specified is that of the Sabbath.

But it is not only foretold here as a fact that the Sabbath would be involved in the Messiah's kingdom, but also that this day should stand as a pledge of the divine approbation. Should this day therefore cease, one pledge of the divine favor would be gone. For further illustration of this point, see Ps. 118: 24, the context of which contains a prediction which in the New Testament is applicable to Christ alone. Matt. 24: 21; Acts 4: 11; 1 Pet. 2: 27.

5. There are also in the New Testament declarations which involve the universality and perpetuity of the Sabbath. "The Sabbath was made for man." If it were made for man, it is not to be abrogated until the race has accomplished its mission. That this is implied in the declaration, is evident from what the Lord said on another occasion, "Think not that I am come to destroy the law and the prophets: I am come not to destroy, but to fulfil." The

law of the Sabbath is, therefore, yet as binding as any of the others in the Decalogue. It is admitted that the one on covetousness is equally as obligatory now as it was in the time of Moses, therefore that of the Sabbath must also be in force. For as he who violates one commandment is guilty of all, even so as Christ has not come to destroy *the law*, he has come to destroy or annul no part of it. How should Christ have come to annul the law of the Sabbath, when his kingdom according to the prophets involved the Sabbath? How should the Gospel destroy the Sabbath, when the fruit of the Gospel is fidelity? For by the aid of grace, imparted through the Gospel, we are enabled better to obey the law, if not perfectly, at least in proportion to the grace which has been received. Therefore instead of annulling the law of the Sabbath, the Gospel establishes it. Hence, the first Christians according to the divine prediction, had the Sabbath brought or given to them along with the Gospel. It was only in the light of the Gospel that they could see its grand and glorious end, which could not be so distinctly seen under the veil of Judaism. They now viewed all the precepts through an eye, sanctified by the Spirit of grace. Hence, they were as constant and regular in their observance of the Lord's day, as they had been previously to their conversion, of that of the seventh. Can we doubt that the obedience of the first Christians, as to the observance of the Lord's day, grew out of the grace and direction which they had received from heaven? Acts 20: 7; 1 Cor. 16: 2; Rom. 1: 10.

The main objection which has been urged to the perpetual obligation of the Sabbath, is that it is Mosaic, and that it passed away with that dispensation on the introduction of Christianity. In support of this theory such passages of Scripture as the following have been adduced: "One man esteemeth one day above another: another esteemeth every day alike." "Ye observe days, and months, and times, and years." "Let no man therefore judge you in meat, or drink, or in respect of a holy-day, or of the new moon, or of the Sabbath-days; which are a shadow of things to come, but the body is of Christ." It may, however, be asked whether the Apostle means the Sabbath, as contained in the moral law. Does he mean to say that it is a matter of indifference whether this day be observed as holy, or whether it be devoted to ordinary business or amusements? That this is not the meaning of the Apostle is evident from the fact that

he had been discussing the peculiar customs of the Jews, who endeavored to impose these with their rites and practices on the believing Gentiles. The inquiry pertained to meats and festivals, and to the scruples which the Jews entertained in reference to food, offered to idols. But that it was not a matter of indifference how the Sabbath was kept is evident from the manner in which the Lord's day was observed by all Christians, whether converted from among the Jews or Gentiles. The propriety of observing the Lord's day as the Sabbath does not appear to have been a question of controversy among the early Christians. The only inquiry was, whether it was proper to add to that the observance of festal days and fasts, to which many were accustomed in their state of Judaism. It is expressly said that those who did not regard the day regarded it not to God, or to the honor of God. The Sabbath has never been neglected or profaned by any design to glorify the Lord Jesus, or to promote his kingdom? When the heart is filled with a sincere desire to honor God, the Sabbath is held in reverence, and devoted to purposes of piety. And when the Apostle says, "Let every man be fully persuaded in his own mind," he evidently does not refer to things morally wrong, but to mere ceremonial observances. The Sabbath, however, is of moral obligation, and is not, from the necessity of the case, annulled by the abrogation of any ceremonies, which were but a shadow of things to come. The ground of the observance of the Sabbath, exists in the very nature of the case, and not in any ritual. The Church is for all generations, the Sabbath must therefore be so too.

IV. *The change of the time.* It is only a certain portion of time which the light of nature, independently of revelation, would teach us to observe as the Sabbath. We have seen that the moral government of God calls for a Sabbath, and that man's physical nature requires it; but these do not designate the time, whether the last or the first day of the week. The moral part teaches that a Sabbath is needed, but the specific time is left for God to fix by authority. It is perfectly consistent for him to change the day from time to time, while the proportion of time, remains always the same. The time may thus be changed from the first to the last day, or from the last to the first day of the week, provided such change has the sanction of God's authority. It is by no means permitted man on his own authority to make the change.

It has already been assumed that the first day that Adam and Eve spent in Paradise, was a Sabbath, but this was changed to the seventh on the departure of the Israelites from Egypt. It is evident, that the Church had been corrupted during her sojourn in Egypt; that when she departed thence the grand revelations which had been given her, during the patriarchal age, were in a great measure, obscured, and therefore there needed a new and more majestic manifestation of the divine power to shadow forth her glorious future in Christ's appearance. When this was done on Mount Sinai the proportion of time was fixed along with the moral part. For this change there seemed a propriety under changing circumstances. At first, simply the work of creation was sung on the Sabbath; next the deliverance of the people of God from Egyptian bondage; and finally the completion of the grand sacrifice by Christ. Of such change under existing circumstances the language of the decalogue indicates the possibility.

There are more direct evidences of this change of time by divine authority. (a) There are prophetic intimations that the day would be changed from the last to the first day of the week. In Ps. 118: 24, we read, "This is the day which the Lord hath made; we will rejoice and be glad in it." This is Messianic, which is confirmed by the Saviour's allusion. Comp. Ps. 118: 22, 23, with Matt. 21: 42. All this applies to Christ in his resurrection, when *he made the day*, changed the Sabbath from the last to the first day of the week, which from that stupendous event, has been appropriately termed the Lord's day. From the 15th to the 23d verse of the same Psalm, we find a prediction that this day of triumph should be celebrated by the Church during the new or Messianic dispensation. (b) The habitual and inspired example of the Apostles and primitive Church. When the action is of ordinary capacity, and done under divine inspiration, it has divine authority, and is obligatory. This becomes more apparent when there are good reasons why the change should be effected by example rather than by positive precept. Here the Apostles thus effected the change by their practice under divine inspiration, which was a better way than to make the change by direct precept in the Church's transition. (c) Christ evidently has given his sanction to the change. His disciples met together on the first day of the week after his crucifixion, which

meeting, it is true, might have been occasioned by other circumstances, but after this, their meeting on that day was uniform. Here two things are observable; the meeting of the Apostles by agreement, and Christ's formal presence with them. Thus on the second Sabbath after the resurrection the disciples met together according to previous agreement, and Christ formally met with them. We also find that the disciples met together and the Lord was with them on the day of Pentecost, which was the eighth Sunday after the resurrection, and celebrated as a memorial of the giving of the law on Mount Sinai. This festival evidently had a typical reference to the miraculous effusion of the Holy Spirit upon the Apostles and first-fruits of the Christian Church. It corresponded entirely with the Christian Pentecost, inasmuch as it celebrated the establishment of the Old Testament covenant, when God wrote outwardly his law on tables of stone, while on the Christian Pentecost he wrote it with the finger of the Holy Spirit upon the living tables of the heart. All this was according to the prophecy of Jeremiah, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; (which my covenant they brake, although I was a husband unto them, saith the Lord;) but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Now, on the day of Pentecost this writing of the law by the Holy Spirit upon the hearts of the people commenced. And if the former writing upon tables of stone was an event worthy of celebration, how much more is the latter? Moreover, if the Spirit of God wrote the law on the hearts of three thousand on the day of Pentecost, he must have included *the law of the Sabbath*; and as the disciples ever afterwards kept the first day of the week as Sabbath, the change was most certainly made by the Holy Spirit. If this is not so, and the seventh day of the week is yet essentially the Sabbath, then the writing of the law upon the hearts of the people was soon effaced, for from that time they uniformly kept the first day of the week as Sabbath. But the change is all right, and it has Christ's and the Spirit's sanction. Thus the Lord signalized this day as his



own, and the Holy Spirit confirmed it. The Apostles always regarded the Lord's day as essentially the Sabbath of the new dispensation. At Troas they met together on the first day of the week to hold communion. The Apostle Paul also gives incidental directions that the Church at Corinth should meet together on that day, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." Many years after this we have also the testimony of John (Rev. 1: 10,) on the same subject. All these instances constitute a sufficient warrant for our adopting the change. This may yet be more fully confirmed from the fact that in the Apostolic Church, there is no indication of any special regard for the seventh day. The Apostles only improved the opportunity, which the seventh day afforded, of entering into the synagogues of the Jews to preach the Gospel. The authority derived from the example of the Apostle Paul on this subject is very strong. He preached the Gospel, founded Churches, and instituted the ordinances without any conference with the rest of the Apostles. He acted under the guidance of direct inspiration, and even adduced, in proof of the validity of his Apostleship, the manner in which he received his direction from God in relation to the institution of the Lord's Supper. It is, therefore, not probable that the Holy Spirit would guide Paul in the institution of the Lord's Supper, and not also in reference to the Sabbath. (d) The divine blessing in all ages of the Christian Church, has rested on the observance of the Sabbath. Although it is not always safe to say that when a certain cause is prospered, God sanctions it, yet in reference to the Christian Sabbath this is strong evidence that the change has been effected by divine authority. God himself instituted the Sabbath, and for man to change it on his own authority, would be interfering with the things of God, and would incur his displeasure. But no day has been so blessed as the Christian Sabbath, and no people so prospered as those who have kept it most sacredly.

V. *The proper manner of its observance.* The Sabbath partakes more of the nature of a festival than that of a fast? The events of this day are intended to elicit the purest joy and highest praise. When the Sabbath was first instituted the morning stars sang together, and all the sons of God shouted for joy. When Adam and Eve walked forth in Paradise, to behold the works and glory of God, their souls,

no doubt, were filled with the purest joy, and their lips expressed such praise and thanksgiving, as have never since been equalled by their degenerate race. Moses and the children of Israel also on the Sabbath sang the song of deliverance. Christ also came to teach, to die, and to rise again, and the key-note of the whole work, was the song of angels on the plain of Bethlehem. Their song was, "Glory to God in the highest, and on earth peace, good will towards men." This should be the spirit of Christian worship on the Sabbath. Thus we are taught by the Psalmist to worship, when he says, "The voice of rejoicing and salvation is in the tabernacle of the righteous: the right hand of the Lord hath done valiantly."

But has not the key-note of worship been lost in a large portion of the Christian Church? Is there not need that the hearts of the worshippers should be attuned anew? If our worship is so dull with all the Sabbath privileges which we enjoy, how much worse would it be without a Sabbath! The voice of rejoicing and praise would not at all be heard in the tabernacle of the righteous. The righteous would fall from among the children of men, and the Church fall into decay. The great Sabbath themes and the Spirit of God alone can awaken the voice of rejoicing in the congregation of the righteous. If the Church would assemble in the Spirit of the Psalmist, when he said, "I was glad when they said unto me, Let us go into the house of the Lord," the song of praise would be greatly improved. The worship on the Sabbath would not partake so much of the nature of a fast. The sanctuary would become more heavenly, and its inmates would rejoice with joy unspeakable, and full of glory, receiving the end of their faith, even the salvation of their souls.

But it may not be amiss here to present a few particulars, in reference to the manner in which the Sabbath should be observed.

1. Cessation from bodily employment is positively required. The first reason that God has given us for this, is, that he rested on this day from all his works. But our respite from labor on this day, must be interpreted by the Saviour's declaration, "The Sabbath was made for man, not man for the Sabbath." Hence the cessation must be for man's good. When the cessation in any case is detrimental to man's good, there is a transgression of the spirit of the commandment. But while this view does not allow secular

labor any more than the positive commandment, it still allows labor for religious purposes. The positive precept must, therefore, be interpreted by its spirit, as set forth in the Saviour's declaration. Hence, secular labor is not allowed on the Sabbath, except in cases of necessity, as labor for religious purposes, and works of benevolence, all of which are designed for man's good.

2. It is required that the heart be interested, and delighted in the service of the Sabbath. For want of this God reproached his ancient people by the mouth of his prophet: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the Holy of the Lord, honorable; and shalt honor him, not doing thy own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father: for the mouth of the Lord hath spoken it."

3. It should be devoted mainly to worship and religious instruction. In this we must be guided by the example of early Christians. Thus Paul spent the Sabbath with the disciples at Troas. On the first day of the week they came together to "break bread," and Paul preached to them. And so interested were they all in the worship of the Lord Jesus, and in the preaching of the Apostle, that they continued the meeting, "even till break of day."

4. When should we begin to keep the Sabbath? In reply to this question, we might say that it would be beneficial to have a uniform practice. There would thus be exerted a better influence on the public mind. The Jews applied the law of the Sabbath to twenty-four hours, and commenced it with the evening. The direction given them was: "From evening unto evening, shall ye celebrate your Sabbath." But as different nations compute their civil day differently, and as we are to be "subject to the powers that be," it is not obligatory to reckon time, as did the Jews. It is nowhere enjoined that modern nations, who mostly commence their civil day at midnight, shall change it in order that they may strictly keep the Sabbath "from even unto even." Although we may admit that the Jewish method of counting the day "from even unto even," is the most natural division of time, yet this does not impose upon us, as a nation, any religious obligation to conform our civil day to the same division. We are inclined to the opinion

that nations may begin their civil time when they please, and so also their sacred time, only so that they conform to the spirit of the Sabbath, which requires one day out of seven, for sacred purposes. Hence, all Christians are at liberty to commence their sacred time according to the customs of the nations among whom they live.

5. There are yet many reasons which might be adduced for a strict and conscientious observance of the Sabbath. Partial observance as effectually destroys its end as the utter neglect of the day. If we devote one part to worldly pleasures, we make null and void the law of the Sabbath. If the commandment requires that part of the day should be devoted to religious worship, rest, and physical refreshment, the same requires that the whole day should thus be spent. This both the good of the individual, and that of the public, demands and requires. Abolish the law of the Sabbath and soon the individual ceases to grow in virtue and wisdom; a general spirit of licentiousness prevails and overthrows the very foundations of law and order. Thus it happened in France when the Sabbath was abolished. With its abrogation the foundations of civil order passed away.

6. The Sabbath is an emblem of the rest of heaven. If the Sabbath is a weariness, so will heaven be. But to the Christian the Sabbath is a delight. He has in it a beginning of that rest which "remaineth for the people of God." Soon he will exchange the earthly sanctuary, for the heavenly. Here his devotions are often distracted, but there, there will be naught to disturb his pure enjoyments.

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## ARTICLE V.

### ST. PAUL AND ST. JAMES.\*

By PROF. L. W. HEYDENREICH, Bethlehem, Pa.

MEN are more apt to perceive the differences of two facts analogous or brought near to one another, than to perceive the characters which may be common to them. The judg-

\*This article is a translation of a chapter of *Histoire de la Theologie Chretienne au siecle apostolique*, a work which has had the honor of a second edition and of a translation into the Low Dutch.

ment, on such an occasion, becomes still more peremptory, when the facts to be compared are of a concrete nature, and are connected with the realities of life. Now, there being nothing more concrete than proper names, their mere presence easily occasions exaggerations and conceals truth from many eyes. This was also the case in the apostolical age; we have seen how the names of the Apostles, inscribed on the banners of the parties, served to perpetuate the quarrels which divided them. (1 Cor. 1: 12; 3: 4, 9.) In this period the two tendencies or systems, which we have previously characterized, were called by the masses from the names of Paul and James. These names represented irreconcilable ideas for many people, and much time and many changes of opinion were necessary to forget or to efface an antagonism, which had nearly distracted the Church at her very birth.

That which disturbed the Church of the first century, has also stirred up the science of modern times. Paul and James are again in each other's presence, indeed, not as party-leaders within the pale of the community, ready to become divided for their sake, but at least as authors of their respective books, summoned before the court of dogmatical exegesis to answer for their teachings, upon the sense of which, from the stand-point of their difference or harmony, which is the question to be established, the debates are incessantly renewed.

We shall speak of St. James and his epistle only to stop, for a moment, at a particular point, which at all times has pre-occupied the theologians. Every body knows this exegetical problem about the agreement or disagreement of Paul and James in the question of Works and Faith. Since Luther, founding his theology upon Paul's fundamental ideas, and more particularly upon the application which Augustine had made of them, rejected the epistle of James as nearly incompatible with the basis of the Gospel, and as inconsistent with the first principle of his own system, this peculiar position which had been assigned to a book of the canon, was a continual cause of embarrassment for science. It has not ceased to be so, although the Protestant schools, abandoning the Reformer's inexorable severity, have long ago reinstated our epistle in the canon. To-day the question in point is to justify this course, in other words, to prove the absence of all contradiction between two equally

inspired authors, and it is the want in this respect to come to a satisfactory result, which calls forth essays more and more numerous upon a question as intricate as it is interesting. In seeing the long train of the champions who enter the lists with a purpose which vindicates itself, one should think that the proofs are not wanting and that the cause would definitively be gained. But it will be truer to say, that, if it were, if there were no longer a doubt, there would be no occasion for resuming it incessantly.\*

In our turn, we have to enter upon that old quarrel, which has been more confused than cleared up by the discussions of the last and present century. True to our historical method, we shall not allow ourselves to be prejudiced by the practical result of our researches, and we may indulge the hope, if not of convincing persons who start from another stand-point, at least of elucidating the question and of stating it more clearly than most of our predecessors have done.

First. Let us read over again our text of St. James (2: 14, ss.) to draw from it the positive declaration of this Apostle. What avails it, says he, to speak of faith, when works are wanting? Faith cannot save; works and not fair words do good; oral profession by itself is dead and unavailing. It is even by works only that I can see whether faith exists; without works, I defy any one to prove that he has faith. Faith may be found with the devils; it does not save them. It was the sacrifice of his son offered by Abraham, that justified this patriarch; his faith in God, which rendered this sacrifice possible and easy to him, was made perfect (*τελειώθη*) by the act which it brought forth. Thus justification evidently takes place in consideration of works, and not of faith only.

\*The harmonistical studies on both formulas begin at the very epoch when custom resumed its right in respect to the integrity of the canon. We shall merely cite here the most recent and thorough dissertations, of Tittmann (1781), of Knapp (1803), of Neander (in a discourse published in 1822, and in the History of the Apostles), of Fromann (Studien und Kritiken, 1833, I); of Schleyer (Freiburger Zeitschrift, IX. 1), of Raw (Würtemb Studien, 1849, II.). of Dizier (Strasburg, 1827), of Goujon (Strasburg, 1831), of Claparide (Geneva, 1834), of Brika (Strasburg, 1838), of Marignan (Montauban, 1841), of Galup (Strasburg, 1842), of J. Monod (Montauban, 1846), of Nogaret (Montauban, 1846), of Löffler (Strasburg, 1850). Finally, we repeat, that all the commentaries of the Epistle of James are occupied with it.

As for Paul, his argumentation leads, as everybody knows, to the opposite formula, viz: that justification is effected with respect to faith and not to works. There seems to be a violent contradiction between the two Apostles; there is even, according to appearances, an intended contradiction, premeditated by the last comer; the form of his discourse shows that he has an adversary before him, and the selection of his example of Abraham seems to leave no doubt about the person he combats. It is under this form that the question presents itself to the interpreters.

In order to harmonize the two formulas, it has been customary of late to prove that the two forms, which form the elements of them, have a different meaning with both authors. The proof of this fact being easily furnished, most of the theologians, who have treated this subject, have immediately persuaded themselves that all was said and that the most perfect harmony was henceforth restored between the respective sects. We shall see in how far this opinion is well-founded or illusory.

It is certain that faith with St. James, is the conviction of the reality of a religious fact, for instance, of the existence of God or of duty, and the outward profession of this conviction. Such a profession can be a hypocritical act. In the most favorable case, it is the manifestation of a disposition of the mind, of a judgment of the reason, which necessarily does not proceed from the intellectual sphere. Such a faith, says James, cannot save, and indeed, Paul nowhere says the contrary.

With St. Paul, faith is a new and quite peculiar relation, in which man is with Christ and by him with God: it is at the same time the principle and the form of an existence completely different from the natural state; it is a whole life, thought, will, action, a life which God animates with his Spirit, and which can only bring forth that which is homogeneous to such an origin. St. James does not say that St. Paul has made a mistake in this respect.

The works of which James speaks, are the performance of christian duties, for instance charity towards widows and orphans, and towards the poor generally; he expressly says that he supposes these acts are called forth by religious motives. (2: 22). St. Paul is far from rejecting such works, as superfluous or foreign to evangelical religion.



The works, which Paul rejects, are acts performed with regard to, and because of an exterior law; legal deeds, and not the spontaneous product of an interior disposition, generally consonant with God's will. Such works are necessarily incomplete and never constitute in their whole the proof of a perfect righteousness. James says positively the same thing. (2: 10<sup>ss.</sup>).

It is evident that the two Apostles, in their contradictory formulas, have spoken of very different things. Consequently, unless it is maintained that James has not even been capable of understanding the formula of Paul, unless it is said that he has strangely misapprehended the sense of the most elementary theme of his colleague's preaching, it cannot be upheld that he intended to attack directly the latter, and lay down an axiom which he knew to be in opposition with Paul's, which he rejected.

The supposition of a direct controversy of James with Paul thus being removed, it has been modified by saying that James intended to combat adversaries who, misunderstanding the doctrine of Paul, had established the theory that an oral profession is sufficient for salvation, and that the performance of duty was an indifferent matter. James, it is said, intended to show them that they ascribe to Paul's words a meaning which they could not have.

If that were James' aim, he set to work very awkwardly to attain it; for, in this case, it was necessary to show before all, how Paul wished to be understood, and in what the system of his false interpreters had altered the truth, but not to begin by misleading the discussion, in giving to Paul's terms a meaning, foreign to the Apostle. The supposition of James having undertaken an apology for Paul against a misapplication of his principles, is therefore quite as untenable as that of a polemical intent. In examining well the ground, on which both authors move, the method which they use, the ideas which they discuss, the principles which they proclaim, one is necessarily induced to think that the last comer, James, has not at all written, either directly or indirectly, with a view to his predecessor. One may boldly aver that James has not had before him any epistle of Paul, while writing his; and further, that he never had read a single one.

And here is precisely the point of the question. He is satisfied with words, who thinks to have exhausted it by the negative answer which we have just reproduced after so

many divines, who, content to have found it, believed that no more was wanted to satisfy criticism. He is mistaken, who thinks to have implicitly established perfect harmony between the two systems, when he has shown that the latter has not been drawn up with the express intention to combat the former. The practical stand-point is arbitrarily, and often unknowingly, confounded with the theoretical one.

Now, from the practical stand-point the two Apostles perfectly agree. In fact, what is the point in question? The question is not to know whether faith is to produce works. Both Apostles energetically demand a living and active faith, and we defy the most subtle analysis of the texts to find the least difference between them with regard to the duties which they prescribe to Christ's disciples, who are to inherit the kingdom of God.\* Only the brain sick scholasticism of the 16th century could bring forth this absurd formula, that good works are injurious to salvation.

The difference is elsewhere, but it exists; it is in the theory. You ask how man is justified before God? The answer, which you receive, is not the same on both sides.

Paul says: He must believe. It is faith that procures to him justification, forgiveness of sins, in fine, salvation. Works have nothing to do with it. Justification is effected with respect to faith and before we have done anything to deserve it. It is grace that gives this value to faith. When christian faith exists, works come also; they must even come, else it would not be true faith, but justification intervenes, not on account of works which will follow, but on account of faith that precedes them.

James says, Man must act: Works, not faith alone, procure to him salvation (*ἐργων δικαιούται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνου*). Justification takes place only in so much as works have intervened; faith must undoubtedly co-operate to produce them (*ἡ πίστις συνεργεῖ τοῖς ἔργοις αὐτοῦ*); but as long as they are

\*We would offend our readers if after all that has already been said, we would prove it by quotations which, certainly would not fail us. Analogies or rather the most perfect harmony exists in this respect, not only between St. James and St. Paul, but between all the Apostolical authors. Let us take at random in the Epistle of St. James a few of the most striking principles; we shall find them easily elsewhere, for instance, James 1: 12, in 2 Tim. 4: 7, 8; Rev. 2: 10; James 1: 22, in Rom. 3: 13; 1 John 3: 7; James 1: 29, in John 13: 17; James 3: 2, in Rom. 3: 23; 1 John 1: 8; James 1: 18, in John 1: 13; 1 Pet. 1: 23, etc.

not performed, faith is nothing, it is dead, that is to say unavailing; it only becomes something, that is to say efficacious and perfect, by the works which it ought to bring forth (*ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη*).

In reducing these two explanations to their simplest, and at the same time the least offensive expression, we may say: According to Paul, faith, because it justifies, is the source of good works. According to James, faith, because it is the source of good works, justifies. By these two formulas we have perhaps even extenuated the difference; at least we do not think we have exaggerated it. Now the question is to appreciate the import of it. It would be immense if, for instance, James' formula implied the fact that man, by his works, considered as belonging to him in his own right, could deserve salvation. But such is not its meaning. The Apostle explicitly affirms that the strength of doing good comes from God, whom we must ask (1: 9 17s.). It would be still very great and would involve sad consequences even for morals, if James, by his formula, presented the obtainment of salvation as something easy, so that the natural and unregenerated man could obtain it quite conveniently. But he says quite the contrary; he affirms that a single transgression suffices to make us lose every claim to a merit before God; he expresses his sentiments against the so frequent abuse of considering certain transgressions as little and indifferent; he declares that there is incompatibility between the love of God and the love of the world; he calls sin, not only the consummated act, not only the evil desire which has just sprung up, but even the omission of a good deed which no positive and written law required of us. He rises to the height of Christ's sermon on the mount and thus deprives man even of the hope of deserving his salvation by himself.

And nevertheless he says that works justify. That proves two things: first that his stand-point is that of experience, of reality, in short that of man, while Paul's stand-point is that of ideality, of theory, in other words, that of God. James says very ingeniously that, to know whether somebody has faith, he, James, will ask him for his works; he must see the fruits to judge of the root; it is his Master who had taught him thus to proceed (Matt. 7: 16). We think that Paul in his practice had no other means to judge Christians. A true Christian, in his opinion, a man who stands the test, a *δοκιμος* is always the one who recommends

himself by his deeds. But in the absolute theory when the question is to account theologically for the relations between man and God, it is not thus that one should proceed. It is necessary to rise above the series of successive facts which, as a whole, can determine our judgment regarding our fellow-men, and to remember that God, who sees the very depth of our hearts, discovers there the presence or the absence of the very principle that ought to be the soul of the interior life of man, and consequently the motive of his acts. His judgment, preceding, so to say, the facts on which it should extend, rests upon a deeper basis, upon something that escapes us notwithstanding its importance; he therefore does not want this expectant method which always will be ours.

But this is not all. What we have just said touches very closely a principal point of evangelical theology. If James, as we have just now said, depends upon human experience to account for the nature of the relation between works and salvation, it is because the whole of his religious ideas rests upon another basis than Paul's theological system. To arrive at the formula which we now discuss, it was necessary for this Apostle to proceed from the mystical fact of regeneration and from all the notions which flow from it; it was necessary that, in his opinion, the whole life of the Christian should be brought back to one single starting point, to a fountain-head, fruitful enough to feed it exclusively; it was necessary to consider it as something homogeneous, constant, continuous, without fluctuations, without variations. And it is precisely this which we have found in the Pauline theory, and in which the Judeo-Christian theology is wanting. For the latter the life of the Christian always remains a compound, a series of facts, perhaps very similar to each other, and above all very praiseworthy, but having always the character of an accidental succession, not excluding interruptions, gradual changes, and subordinate to the inconstant action of another series of external and various facts.

There is then definitively between Paul's formula and James' neither more nor less difference than between a mystical theology and a popular moral philosophy. The former ought not to be less respected, although it hardly can become popular; the latter is not less good although it does not supply the wants of religious feeling. On the contrary, both of them are necessary and support one another recip-

roccally. It would be easy to prove it, or rather we have already proved it by the example of Paul himself, who preaches the latter by the side of the former. The fact of his having been able to place himself at the two stand-points, while James does not know how to rise above his, only shows the superiority of his genius. Our great reformers have indeed acknowledged the difference, and our modern apologists ought not to have passed so slightly over what presented itself as an incontestable fact to men by no means prejudiced against Holy Writ. But the latter were wrong to abide by the one of the two sides of the question and to hasten to prescribe the representative of the other solution. The circumstance that the Protestant Church has reconsidered in this respect the judgment of her illustrious chiefs and that she caused James' epistle to be reinstated into her canon, although maintaining her own Pauline principle, this circumstance alone proves, not that James' formula is identical with Paul's, but that the Church in her practice cannot dispense with it.

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## ARTICLE VI.

### HEBREW POETRY.—TRANSLATED FROM ZELLER'S "BIBLISCHES WÖRTERBUCH."

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SACRED POETRY—chiefly in reference to the Hebrews.  
 I. *Definition* of the term, as distinguished from *Secular Poetry*. *Poetry*, as a general term [in conformity to the German *Dichtkunst*], is the utterance of thoughts and feelings which fill and control the soul, in language corresponding to them, that is, distinguished from ordinary language by its euphony and graceful style (rythmical character), or—it is the out-pouring of high-wrought emotions of the soul (pathos, passion, vivid views, deep feeling) in measured language. Now if the *art of poetry* is a term referring, in accordance with this general definition, to a certain ability or skill in furnishing such productions, *we*, who regard the Holy Scrip-

tures as the Word of God, and not as the creation of the human mind, cannot apply that term to the scriptural specimens of the sacred poetry of the Hebrews, unless we adopt the following modifications. The views or thoughts and emotions of inspired men, originally produced in their souls by the Spirit of God, constitute the divine materials or contents, or are the *subjects* of that poetry. But the *form* which these assume, when they are expressed, while it corresponds to them as far as possible, is, nevertheless, regulated by the laws which control the development of the language of any nation in any age, or, is adapted to the established poetic style peculiar at any particular period to the nation. The Holy Spirit, adapting his operations to the nature of the human soul, condescends to observe the tastes and modes of thought prevailing at the time, as far as these are without sin, even as Christ himself, the living Word, took on him human infirmities (Matt. 8 : 17 ; Heb. 4 : 15). The poetic spirit in the bosom of the people of God, was commissioned to manifest its presence not by the utterance of thoughts and feelings dictated by human reason or sinful flesh and blood, but by commemorating the deeds of divine power and grace. *Sacred Poetry* was not intended to be merely an easy and graceful amusement, adapted to engage the imagination and move the passions—it was, on the contrary, designed to commemorate, in the language of holy joy and godly fear, “the wonderful works of God” (Acts 2 : 11)—it was designed, while repeating in wonder, gratitude, and profound adoration, the words of truth revealed from heaven, to awaken an echo in every listening heart. While the subjects of Sacred Poetry are, accordingly, expressed in language deriving its complexion from circumstances which are peculiar to the age, the locality or the nation, and are therefore always subject to mutations, they themselves possess the characteristic features of a divine origin, of eternal truth, and of universal validity. Poems, in the ordinary sense of the word, as simply human creations, are introduced in the Scriptures only as quotations. The first of this class, which is also the oldest poem extant, originated in the family of Cain, whose race is distinguished by the invention or cultivation of various arts, while it exhibits a mournful decline in a moral point of view. It is a song characterized by the spirit of daring or defiance which it breathes, and was composed by Lamech, to whose son, Jubel, the origin of Music, the sister-art of Poetry is ascribed (Gen. 4 : 21-24).

Other instances, to which reference may here perhaps be made correctly, and which belong to later ages, are certain fragments of ancient collections of war songs, or songs of the Heroes, which are now lost (the Book of the wars of the Lord, Numb. 21: 14, 17, 18, 27-30; the Book of Jasher or of the Upright or Brave, Josh. 10: 13; 2 Sam. 1: 18); Jotham's fable (Judg. 9: 7, &c., with which compare 2 Kings 14: 9), Samson's riddle (Judg. 14: 12, &c.), the Song of victory sung by the women after the defeat of the Philistines (1 Sam. 18: 7), and David's Lamentation after the death of Saul and Jonathan (2 Sam. 1: 17, &c.)

II. *Origin, character and early history of Sacred Poetry.* The original germ of Sacred Poetry, properly so called, is imbosomed in the spirit and language of Prophecy. The lines of demarcation between Prophecy and Poetry, on the one hand, and Poetry and Prose, on the other, were not originally defined with distinctness. The style of the earliest historical records (Gen. ch. 1-9) rises above that of the later prose of history, and assumes in a higher degree a poetic and prophetic character. The most ancient prophecies, the blessings pronounced by Noah (Gen. 9: 25-27), by Isaac (27: 27-29, 39, 40) and by Jacob (ch. 49), are, with respect to their form, monuments of the oldest poetry in existence. The oracles occurring in the most ancient periods of Greek history are of the same character. The earliest poets of the people of Israel were prophets, messengers of God, men and women inspired by him, like Moses, Deborah, &c. The song of Moses after the Egyptian host had been buried in the sea (Exod. ch. 15), coinciding with the period of the formation of a national feeling in Israel, a feeling of their existence as a distinct nation, is the oldest sacred *song of the people* on record; it is a hymn of praise, a song of victory composed in honor of God, and is distinguished for its happy combination of lofty sentiments with a religious simplicity of style. It furnishes the key-note, or exhibits the original and essential character of Sacred Poetry in general. It does not contain the language simply of the devout and high-wrought feelings of a solitary worshipper, intended to relieve his own full heart, but the entire congregation of the Lord sings, praises, prays and laments in unison in this poem. The inspired poet, moved by the Holy Ghost (Matt. 22: 43; 2 Pet. 1: 21), is at all times simply the organ or mouth-piece of the congregation or the people of God; if, in David's Psalms,



for instance, his own personal history acquires special prominence, the circumstance is readily explained by his peculiar position, as the chief among the people. It is, further, worthy of special notice, that references to Jehovah, the living God, the holy and glorious Creator, Preserver and Ruler of all things, continually occur as the leading feature of Sacred Poetry, irrespectively of the special subject or class or form of a particular poem. The subjects of the divine songs may be taken from nature, or be furnished by experience; they may refer to the state of the nation, or the circumstances of an individual, and may be dictated by joy or by sorrow; the composition may belong to Lyric Poetry and utter the language of strongly excited feeling in brief terms, or to Didactic Poetry, and present sententiously the wise maxims taught by a prolonged experience of life, or furnish in detail the results of the reflections of the wise on the problems presented by the world or human life; the form adopted by the poem may be that of a monologue (soliloquy) or a dialogue, with several parts more or less artificially arranged, conducted in an elevated or an ordinary style—in all these modifications, references to Jehovah will invariably be found. HE is the central sun, illuminating and animating all things, in whose light the poet beholds his own life, and the life of all men and of the whole, widely-extended creation. Sacred Poetry thus rises to a degree of sublimity never attained by the most lofty productions of the secular poetry either of antiquity or of modern times.\* Humboldt, the most distinguished naturalist of our age, felt himself impelled to confess, that the poetry of nature in the Book of Job and in the Psalms, which steadily views the universe in its relation to the omnipresent God, is invested with deep solemnity, is true to nature, never wanders astray, even in its loftiest flights, like the poetry of this world, (in-

\*Ewald remarks: "Inasmuch as all the noblest powers and struggles of this nation referred to *one* great object—seeking after the true God, their poetry, accordingly, could assume a lofty and peculiar character in this direction alone. It is the essential office of this poetry to interpret and express the most sublime thoughts.—It is true that the impulse proceeds from Prophecy. But Poetry bears witness that these truths are founded on the life and experience of many, whose hearts and minds respond to them.—In periods of great public intellectual excitement, Poetry appears as the associate and assistant of Prophecy, and every true prophet is also a poet, although the converse is not true."

much as it is absorbed in viewing exclusively that which is divine), is as graphic in its descriptions of particular objects and events, as it is skilful in grouping them as the constituent parts of a whole, and that the poetry of nature which Arabia has furnished, is only a feeble reflection of the majestic views of nature presented by Sacred Poetry.

III. *Later history of Sacred Poetry.* In considering the progress and development of Sacred Poetry, Moses belongs to the present period, in view of two prophetic compositions derived from divine inspiration—the Song, and the Blessing in the concluding chapters of Deuteronomy (ch. 32 and 33). The “parables” of Balaam, which also find a place here (Numb. ch. 23, 24), as well as the first indications both of hymns designed for public worship (the sacerdotal benediction, Numb. 6: 24–26, and the form of words pronounced when the ark set forward and when it rested, 10: 32, 36), and of Lyric Poetry, in a restricted sense of the term (the Prayer of Moses, Ps. 90),—all properly belong to the age of Moses. Sacred songs, in general, were regarded as a part of public worship. Festive songs, and those that were combined with dancing (Exod. 32: 18) belonged to the idolatrous worship of Egypt, as the investigation of Egyptian antiquities has revealed to the eye. Thus too, the Chaldeans and the Phenicians, the Greeks and the Romans, possessed temple-hymns, sacrificial songs, and festive music. The tones of hymns employed in public worship are possibly still heard in Hannah’s song of thanksgiving (1 Sam. 2: 1–10). The earliest sacred song belonging to the lyrical kind, which we possess, the Prayer of Moses (Ps. 90), affords an illustration of the mode in which the prophet as the messenger of God communicated to the people in a poetic form the divine Word received by immediate inspiration. It also exhibits the influence exercised by divine revelations; while these suggest devout meditations on the ways of divine Providence, they also lead, through an influence of the Holy Spirit which is rather of a mediate character,\* to out-pourings of deeply excited feeling, in a conversation of the heart with God, that is, in a prayer. The larger number of the poems usually termed *lyrical*, are, accordingly—*prayers*, the lan-

\*The Rabbinical writers already distinguish three grades of inspiration: 1. The highest, granted to Moses, to whom God spake face to face; 2. The divine voice, which revealed the will of God to the prophets; 3. The impulse of the Holy Spirit, experienced by the writers of the books to which the special name of *didactic* has been given.

guage of adoration, tributes of praise and honor to the Lord for the grace manifested either to the people (Deborah's noble song of victory, Judg. 5; Isa. 12: 1-6, and several Psalms) or to individuals (Hannah's song, 1 Sam. 2: 1, &c.; Isa. 38: 9, &c. and certain Psalms of David\*); they are, too, at times petitions or lamentations† uttered before the Lord, of which, (in addition to many of the Psalms,) Isa. 37: 16, &c., and Lam. Jerem. ch. 5, may be mentioned as examples. The Psalms of praise, especially, were sung in connection with the music of stringed instruments (*Kinnor*, Harp), corresponding to the *Lyra* of the Greeks, which furnished the musical accompaniment of their hymns (hence is derived the name of *Lyrical* poetry, as the word *Psalm* is derived from the Greek *psallein*, to touch the strings). Other musical instruments were added at public processions, when victories were commemorated, and at public worship; in accordance with the movements of the song and the instrumental music, which were alternately lively and slow, the procession advanced in a species of circular dance (Exod. 15: 20; 1 Sam. 18: 6; 5: 14; Ps. 87: 7.) In some of these psalms of praise, different parts are assigned to certain divisions of the choir, after the manner of responses. Even if we cannot discover with certainty the germs of Dramatic Poetry in this feature, the general remark is doubtless true, that Lyric Poetry, considered as the earliest, most general and most comprehensive kind of all others, and as the most direct, natural and popular mode of expressing the thoughts and feelings enkindled in the poet's soul, includes the elements, like germs, of all the forms of poetic diction. Moral truths and principles that may be applied to the business of life, animated narratives of the religious history of the fathers, and recitals of the struggles of opposing thoughts and influences, are capable of awakening deep emotions in a direct manner, and of producing poetic effusions; hence, we occasionally

\*The name of "song of praise," *Tehillah*, prefixed to Ps. 145 alone, was applied by the later Jews as the common name of all the Psalms; in the same manner, the choir of singers is called the "choir of thanksgiving," Neh. 12: 8; 11: 17; 2 Chron. 31: 2. It is unquestionably true that the element of praise, the Hallelujah-key, accords with almost all the Psalms.

†Inasmuch as the voice of prayer, and the entreaty: "Lord! have mercy!"—pervade nearly all the Psalms, the name of *Tephillim*, *Prayers*, was also applied to the collection as a common name, Ps. 72: 20, and see Ps. 17; 90; 102.

meet with the elements of Didactic Poetry (Ps. 1 ; 15 ; 25 ; 32 ; 37 ; 49, the fifth verse of which indicates that the harp accompanied such poems, when they assumed an elevated and lyric style ; 67 ; 119) ; there are, also, indications of Epic Poetry (Exod. 15 ; Judg. 5 ; Ps. 78 ; 105 ; 106) and even of Dramatic Poetry (Judg. 5 : 28, &c.), although the general appellation of *lyrical* has been applied to all these specimens of sacred poetry. The three kinds of poetry now mentioned, all of which originally proceeded from lyric poetry as their common source, were not developed in their present form until a later period ; didactic poetry alone (Proverbs, Ecclesiastes) assumes a distinctive form in the Scriptures. While the apocryphal books of Judith and Tobit can claim no attention here on account of their subjects, inasmuch as, in addition to other considerations, they do not possess the attributes of the poetic style, no canonical book can accurately be styled an Epic or an heroic poem, if it is essential to the latter, that it should be a narrative embellished with legends and extolling the heroic deeds of *men*. Some writers have, in this sense, denominated Sacred History itself, an Epos, when viewed as a whole. But we cannot adopt this view, unless it is materially modified ; for while Sacred History is unquestionably a great and divine Epos abounding in facts that really occurred, in miracles and mighty deeds of God, still, the general subject was not derived from merely imaginary scenes, neither does a poetic form constitute its external character ; the narrative, on the contrary, proceeds in the ordinary prose style of history. In Dramatic Poetry, the thoughts that arose in the poet's soul and deeply impressed it, are presented to us through the medium of persons who appear in conversation and in action ; it depicts, especially, internal struggles of thought and feeling, and, generally, the various circumstances and relations existing in the intellectual and moral world. Poetry of this description, could not possibly assume, in the sphere of revealed truth, that peculiar shape or admit of that mode of cultivation by which it was distinguished in Greece or elsewhere. The exhibition of the appropriate actions by a person merely assuming for temporary purposes the sentiments, views and language of another whom he represents, is altogether incompatible with the serious character and the truth of the divine Word, and can have no attractions for him whose spiritual life flows from that Word ; indeed, the true life of the individual believer and of the people of God,

the conversation of the heart with God, and his answers, so plainly invested with a divine reality, the whole religious experience of that people—all these circumstances themselves constitute a drama so solemn, so unquestionably true, so deeply felt to be real, that the trivial scenes of the theatre could not suggest themselves to minds absorbed in such contemplations. The demand that Sacred Poetry should furnish tragedies and comedies, and the inference that the absence of such compositions is an evidence of imperfect or retarded literary development and culture, would betray an entire misconception of the true nature and purposes of the Bible. Even if some writers have designated the Book of Job and the Song of Solomon as the *dramas* of Hebrew literature, and have even attempted with great ingenuity and labor to distinguish the several successive scenes, particularly in the case of the latter, still, the idea of a scenical or theatrical representation does not and cannot, by any means enter into this view. In both books, the dialogistic form is adopted, and persons are seen in conversation and in action, simply for the purpose of giving additional distinctness and force to the sentiments intended to be inculcated. In the Book of Job, the prologue and epilogue of which are presented in the ordinary form of historic prose, didactic poetry assumes its largest proportions; the trials of the soul of the believer whom God is pleased to chastise, are vividly portrayed. In the Song of Solomon, in which lyric poetry appears in its most expanded form, the trials of the believer's love, amid the pomp and vanity of the world, are emblemized under forms, often occurring in the Scriptures, and derived from that conjugal love which the Creator has sanctified.

The most flourishing period of Sacred Poetry may be regarded as commencing with the religious reformation introduced by Samuel; analogous cases occur in history, in which the highest degree of cultivation to which the poetry of a nation attained, coincides with a marked advance in its intellectual or moral life. During the disturbed age of the Judges, when "the word of the Lord was precious, and there was no open vision" (1 Sam. 3: 1), the sources of sacred song seem to have ceased to flow after Deborah's death; the only productions were, possibly, additions made to the book of heroic songs, or Book of Jasher mentioned above (2 Sam. 1. 18), and these were doubtless of a rude form. But when Samuel arose, the people began to recover from their long-

continued religious, moral and political decline, and a new generation gradually appeared, educated and moulded by that prophet, whom the Lord had sent like another Moses. He was divinely guided in the task of collecting young men and forming the well-known "schools of the prophets," in which he introduced the singing of sacred songs as one of the chief occupations. These schools constituted a central source of spiritual life in Israel, powerfully attracting all minds in Israel that were in any degree susceptible, and inspiring them with holy sentiments. After Saul had been anointed as king, he was sent thither by Samuel, that his heart might both be warmed and acquire royal sentiments (1 Sam. 10 : 5, &c.); nay, even after his fall, he could not resist the powerful influences of sacred song and sacred music (1 Sam. 16 : 23; 19 : 23). After these preparatory measures, the Lord raised up David, "the sweet psalmist of Israel" (2 Sam. 23 : 1), and endowed him with lofty gifts. Sacred poetry was elevated to the highest rank, and presented as a precious treasure to the people, by David. He became himself the interpreter, on the one hand, of that new life which had been infused into the congregation in consequence of the reformation wrought by Samuel, and, on the other, he exercised a quickening and edifying influence on the popular mind. He produced such results, after he had ascended the throne and placed the ark in Zion, partly, by adopting a new arrangement of great extent and importance, when he permanently assigned the "service of song in the house of the Lord" (1 Chron. 6 : 41) to the Levitical choirs—the orders or divisions of singers (15 : 16, &c; 25 : 1-31). These choirs were 24 in number, were directed by the sons of three priestly singers, Asaph, Heman and Jeduthun, and consisted of 288 persons; the whole number, however, of those to whom the charge of the sacred music was entrusted, including the Levites who were selected for the office, was four thousand. (Singing women are also mentioned in 2 Chron. 35 : 25; Nehem. 7 : 67; Ps. 68 : 26). Asaph was stationed before the ark in Zion, while Heman and Jeduthun served before the tabernacle of Gibeon (1 Chron. 16 : 37-42). David manifested also an interest in the popular songs which were not immediately connected with the divine service; he directed the children of Judah, for instance, to be taught the song of the bow (2 Sam. 1 : 18). Even if he did not proceed from the schools of the prophets nor receive in them his education as a poet, or rather, even if he was not indebted to

them for his divine inspiration, the communion of the same Spirit (1 Sam. 16: 13) connected him with them at an early period (1 Sam. 19: 20, &c). We still listen, in Ps. 8 and 23, to the notes of the songs which he sang as a youthful shepherd in the pastures of Bethlehem. His skill in vocal and instrumental music, which he practiced daily, conducted him, in the providence of God, to the royal court; he retained the companionship of music during his flight and on the throne, in war and peace, amid joyful and sorrowful scenes. Music prepared prophets for the reception of divine communications (2 Kings 3: 15), it elevated David's heart to the Lord in faith and prayer, and qualified his spirit to receive the answer of the Lord. It was not the throne that gave additional vigor to his poetic talents; they received their highest culture in the school of affliction, and the saying contains literal truth: "Would David's Psalms exist, if he had not been sorely tried?" But after he had ascended the throne, the gold of his faith, being purified in the furnace of affliction, received the divine impress in many noble Psalms, and thus became the common property of his people, and, indeed, an inexhaustible treasure of the people of God in all ages. His Psalms were repeated at divine service by devout singers as hymns of praise to the Lord, to which circumstance the inscriptions of many refer. Thus David represents the most flourishing period of sacred poetry, with special reference to *lyrical* poetry as its distinguishing feature, in all the different forms of the latter—in prophetic hymns, which occupy the nearest position to Prophecy, the source of sacred poetry (Ps. 2: 100;)—in inspired hymns of praise (Ps. 9; 18; 68; 103; 144, &c.)—in penitential hymns and lamentations (Ps. 6; 28; 51, &c.)—and in didactic hymns (Ps. 25; 32; 34; 37, &c.). In the department last mentioned, his eminent son, the wise Solomon, occupies the highest rank, as a poet; he presides over the assembly of sages (Prov. 22: 17; 24: 23; Eccl. 12: 11), as his father guided the choirs of devout singers. There are diversities of gifts; there are gifts of knowledge, of thanksgiving, of doctrine (1 Cor. 12: 4; 14: 6). The gift of wisdom and knowledge (1 Kings 4: 29) was bestowed on Solomon—a good understanding, and largeness of heart, so that he could understand the mysteries presented by nature and human life. He also received the gift of doctrine, which enabled him to communicate the treasures of knowledge acquired by



him, to all the people for their common good, and to give to his instructions a form adapted to the memory—the form of proverbs and songs. He spake three thousand proverbs, and his songs were a thousand and five (ver. 32); these referred to the most important departments of human knowledge, especially to natural history (ver. 33). Only two of the whole number are placed in the Book of Psalms (Ps. 72 and 127), as, in all probability, the subjects of the others did not directly refer to religion. The Song of Solomon, termed by way of eminence “the Song of songs,” deserves this appellation not only on account of the distinguished beauty of its form, but also on account of the deep and powerful emotions which predominate in every part of the work, and of the high importance of the allegorical sense of the whole, to which reference has already been made above. The allegorical interpretation of this poem was universally recognized not only by the earlier Christian theologians, but even before the Christian era, and was regarded as its title to be admitted among the canonical writings; later interpreters have often denied the correctness of the ancient view. These have been at times misled either by the pre-conceived opinion that an arbitrary mode of interpretation, admitting of a play of the imagination and even the introduction of indecorous conceptions, is allowable in this particular case, or by the assumption that Shulamite, the bride, (6: 13) represents the individual soul, and not the Church, which often appears under this image in the Old and in the New Testament. But it is precisely this image, which so frequently occurs, and also the circumstance that various passages are found, perfectly unintelligible when a literal interpretation is attempted, but clearly and forcibly indicating the allegorical mode, that necessarily lead to the following conclusions. This poem does not design to sing the praises of carnal love, like an erotic idyl, neither is it designed to set forth simply the praises of the chaste and enduring love of two betrothed persons, but, under this latter image, it describes that holy love to the Lord, which remains true and unchangeable in the midst of its struggles with the temptations of the world. This view is confirmed by comparing with it the forty-fifth Psalm, which unquestionably refers, not to Solomon, but to the Messiah. Solomon took much interest in enigmatical sayings (“hard questions” 1 Kings 10: 1, translated also “riddle,” Judg. 14: 14; “dark

saying" Ps. 49: 4, &c.),\* and this Psalm readily admitted of the expansion which he gave, in the Song, to the general thought pervading it; the splendor of his own court furnished him abundantly with new embellishments of style.

The proportion of Solomon's 3,000 proverbs omitted in the "Book of Proverbs" cannot be ascertained. Many of them, (partaking of the nature of epigrammatic or gnomic sayings) were doubtless constituent parts of the proverbial philosophy of the people before his day. But he polished and arranged these precious stones and pearls, with the skill of a master, added others to their number, and attached the whole to a common thread which bound all together; for the whole collection is pervaded by the same thought—wisdom, the fear of the Lord, is the sovereign good. He was that "one shepherd" described in Eccl. 12: 11, whose instructions and example enabled later sages and masters of assemblies to make new contributions of maxims of practical wisdom to this string of pearls (see Prov. 24: 23; 25: 1; 30: 1; 31: 1).—In Ecclesiastes or the Preacher, which approximates more closely to the style of prose, Solomon again presents wise sayings referring to practical life; here, however, these appear in closer connection with one another, and refer specially to the following leading thought: the fear of God can conduct us to undisturbed repose, to that peace of mind which enables us to receive gratefully all that the hand of God bestows, without being either distressed when other objects are denied, or tempted by the delusions of the world to undervalue the harmless enjoyments of the present hour. Hence the key-note of sacred poetry which we indicated above, or, a tendency to refer all the concerns of life to God, in whom alone the soul can find peace, characterizes this book also, although superficial judges have advanced charges against it which are totally at variance with each other; it has been accused of a desponding, doubting spirit—Skepticism; of a haughty contempt of the world—Stoicism; of a carnal love of pleasure—Epicurism. The question has been discussed whether Solomon was the author

\*To this class belong the Parables, which are a prominent feature of the Talmud, and of oriental poetry in general. Our Lord himself has given us a series of inimitable parables. The Old Testament furnishes only two which were delivered by inspired prophets, 2 Sam. 12: 1-4; Isa. 5: 1-6.

of the entire book in its present form (ch. 1 : 1), or whether, as Luther conjectures (on 12 : 11), the greater part was derived from oral communications of Solomon, and the whole arranged subsequently by others. (The passages, ch. 1 : 12 ; 4 : 1 ; 5 : 7, &c. ; 10 : 6, &c. and 15-19 ; 12 : 12 by no means furnish decisive arguments against the opinion which assigns it to the age of Solomon and represents him as the author.) Independently of this question, the book, as a didactic poem, or a sermon founded on personal experience, is unquestionably a remarkable illustration of the internal struggles, doubts, temptations and even of the errors, amid all of which the Holy Spirit conducted believers under the old covenant to true peace in God.—The didactic poem entitled the Book of Job adopts a loftier and more decided poetic style, and employs richer resources of rhetorical art, but discusses similar subjects. The enigmas and contradictions presented by human life, the sorrows of the godly, the prosperity of the wicked—scenes which well nigh caused the steps of Asaph to slip (Ps. 73 : 2, &c.) are stated and solved by means of an exalted exhibition of the holiness and justice which really administer the affairs of the world, and which cause even the chastening of the people of God to yield unto them the peaceable fruit of righteousness (Heb. 12 : 11). It is regarded by J. F. von Meyer as a didactic dialogue, exhibiting a grandeur, in which probably no other writing on earth of the same class has ever equalled it.

Among the poets and sages who surrounded David and Solomon as their masters (1 Kings 4 : 31), may be mentioned Asaph and his descendants (distinguished for the composition of lyric didactic poems of an intermediate class, Ps. 50 ; 73-83), Ethan (1 Chron. 15 : 17, who is possibly Jeduthun, Ps. 89), and the sons of Korah (Ps. 42-40 ; 84, &c. ; 87, &c.), one of whom was Heman the singer (1 Chron. 6 : 38, &c. ; 15 : 17, 19), and King's seer in the words of God (25 : 5). But they recede from the view during the period which immediately followed Solomon's reign, and, in general, as the voice of prophecy was then scarcely heard, sacred poetry itself languished and became silent. It was only occasionally, when great national events aroused the public mind, in the days of Jehoshaphat (2 Chron. 20 ; Ps. 47 ; 48 ; 83), Hezekiah and Isaiah, and when Prophecy, the source of sacred poetry, again flowed more freely, that the voice of the latter was heard (Ps. 46 ; 75 ; 76 ; 87). In the case of

the prophet Isaiah, the language of prophecy often assumes a poetic garb, and adopts a lofty lyrical style (see Isa. ch. 8-12; 40-66). The people derived assistance in their devotions from the hymns of David and Asaph (2 Chron. 29: 30), and the words of the earlier sages are again heard (Prov. 25: 1). The secular songs of the people had always co-existed with those of a sacred character, and commemorated great public events, or domestic and national afflictions (2 Sam. 1: 17, &c.; Amos 5: 16, &c.; Jerem. 9: 17-19; earlier traces in Gen. 50: 10; Deut. 34: 8), or they were designed to promote the enjoyment of life (Job 21: 12; Ps. 55: 14; Eccl. 2: 8; Jerem. 25: 10; 48: 33; Lam. Jer. 5: 14). Even these declined with the character and condition of the people, when few subjects were presented for them; and after idolatrous tendencies again prevailed, and the national spirit had become extinct, these songs, assuming a still more degraded character, appeared at length merely as the "songs of the drunkards," (Ps. 69: 12; Isa. 5: 12; Amos 6: 6) and as parodies of David's Psalms.

After the priestly prophet Jeremiah, while gazing on the ruins of Jerusalem, had poured forth the words of deep penitence and of unshaken faith, in his Lamentations, and after the pining captives, while sitting by the rivers of Babylon, had lamented and wept, sacred poetry temporarily revived. The captives returned before the voice of prophecy had entirely ceased, and admirable temple-psalms then originated. To this period we may doubtless assign the greater number of those beautiful and devout popular hymns, termed "songs of degrees" (Ps. 120, &c.) sung by those who went up to Jerusalem, when the great festivals occurred. But after the men in whom a prophetic and royal spirit dwelt, like Zerubbabel, Zechariah, Ezra, Nehemiah and Malachi had passed away, the source of sacred poetry altogether ceased to flow; and the succeeding period, in which the learning of the scribes assumed a distinct form, merely furnished, in the "wisdom of Solomon," and Ecclesiasticus (Sirach), feeble and prosaic imitations of Solomon's didactic poems. The last brief appearance of the national spirit occurred during the age of the Maccabees, but the voice of prophecy was extinct (1 Mac. 4: 46; 14: 41), and, consequently sacred poetry found no soil in which it could bloom. If this age had produced numerous beautiful psalms, as some writers have asserted, the prolix books of the Maccabees, (for in-

stance 1 Mac. 4: 55-59) would unquestionably not have passed them over in silence.

The source of Prophecy did not again flow, until the Gospel period had arrived. Mary's song of praise (the *Magnificat*, Luke 1: 46-56), that of Zacharias (the *Benedictus*, Luke 1: 68-79), both of which combine the prophetic and poetic streams of the Old Testament, from Gen. 3: 15 and 12: 3 to Mal. 4: 2, and the song of the heavenly hosts (the *Gloria*, Luke 2: 14), furnish, in general, the keynote of the sacred poetry of the New Testament. The last especially, the song of the angels, (known as the *Gloria in excelsis*), in which we hear the echo of the angel's Gospel tidings, as the lyric poetry of the old covenant was an echo of prophecy, was regularly sung at morning service, in the early Christian Church, and it forms the leading theme of the whole sacred poetry of the new covenant. As long, however, as the Christians remained in connection with Jewish worshippers, they employed the psalms according to the usage of the synagogue. Christ himself sang them with his disciples, when he kept the passover (Matt. 26: 30), and declared them to be productions of the Holy Spirit, containing divine prophecies (Matt. 22: 43; Luke 24: 44; Matt. 27: 46). But hymns and odes, songs of praise and spiritual songs, in addition to the psalms, were, at an early period, introduced and sung, as original productions of poetic inspiration, in the primitive Church (Col. 3: 16; Eph. 5: 19; see Acts 16: 25). Sacred poems were, according to 1 Cor. 14: 26 the fruits of a special spiritual gift, a *charisma* of the Holy Spirit. Several passages, resembling hymns, occur in the new Testament (Eph. 5: 14; 1 Tim. 3: 16; 2 Tim. 2: 11, &c.; Rev. 4: 11; 5: 9-13; 7: 12; 11: 15-19); in Rev. 15: 3, &c. the song of Moses and the song of the Lamb, the first and the last specimens of sacred poetry, are mentioned in connection.

The poetry of the Greeks is incidentally mentioned in the New Testament. When Paul was in Athens, he referred to the words of certain Greek poets (Acts 17: 28), while speaking of the existence of the true God; and Greek poems are also quoted in 1 Cor. 15: 32; Tit. 1: 12. Like our missionaries in India, Paul availed himself of popular and familiar sayings, in order to open an avenue for his own instructions. Although all nations were suffered to walk in their own ways (Acts 14: 16), we may perhaps regard even the Greek tragic writers as uttering prophetic voices among

pagans, by which the Holy Spirit inclined the latter to seek the Lord, if haply they might feel after him, and find him (Acts 17: 27). At least the works of Sophocles, the most eminent of those writers, seem to support this view, if, namely, we consider Greek Tragedy in the light of a serious attempt to solve and unfold the problems and mysteries of human life, of sin and atonement, of the moral government of the world—if it is viewed as an effort of the soul to effect a reconciliation between man and God—if it is supposed to be a voice teaching a lesson of submission to God, and deriving that lesson from a burdened conscience. In this aspect, those writings bear an analogy to the books of Job and Ecclesiastes, which are genuine gifts of sacred poetry. But the heroic poetry of the Greeks, on the contrary, which is thoroughly imbued with the element of idolatrous darkness, and in which the human mind abuses the powers of the imagination, for the purpose of deifying man, assumes a position which is decidedly hostile to Christian truth.

IV. *The character and form of Sacred Poetry.* After this general view of the origin, the subjects and the history of Sacred Poetry, its structure or form, in which it differed, among the Hebrews, from the poetry of other nations, claims attention. The usual Hebrew word, *mizmor*, (hymn of honor, or, to the glory of the Lord), designating a psalm, refers less to the subject than to the artificial form of the hymn.

1. *The style.* The words, grammatical forms, and construction of sentence adopted by the Hebrew poet, are not restricted to those of common life, occurring in ordinary prose. The poverty of the latter would restrain the mighty flow of thoughts and feeling; he therefore introduces rare or new forms of words, or restores from the treasures of antiquated words and phrases, those that are weighty in sense and solemn in sound. At other times, the living and forcible terms of the popular language, and the expressive sense which peculiar dialects often give to these, are chosen; thus the song of Deborah and the Song of songs approximate to the dialect of the inhabitants of Lebanon. The poetic style abounds in figurative expressions, often deviates from the natural order of the words for the sake of emphasis, and frequently employs the well-known figures of speech, such as the apostrophe; hence, in the psalms and prophetic scriptures, the vivid conceptions of the poet and prophet often

occasion rapid transitions—the absent are suddenly addressed as if they were present, future events are described as if they belonged to the present time, &c. (for instance, Ps. 91; Isa. ch. 54).

2. *The structure of the poem*, or of a complete sentence in verse. It is governed by the law of proportion in a peculiar manner; this law, applied to Greek and Latin poetry, regulates the order and alternation of long and short syllables, and, applied to the poetry of modern languages, determines, in connection with the rhyme or the correspondence of sounds in the terminating syllables of two lines, also the order of accented and unaccented syllables. The poetry of the ancient Hebrews is constructed on an entirely different principle, according to which the number of the syllables is of minor importance. It was only when Judaism was desirous of assuming an agreeable garb in the eyes of pagans, that Philo and Josephus attempted to discover the Greek law of quantity in Hebrew poetry (hexameters, for instance, in Exod. ch. 15; Deut. ch. 32). The sole result of such efforts is the discovery of accidental approximations to the measure of syllables (trochaic metre in Job 3: 2; iambic in Ps. 11: 1; dactylic in Ps. 29) and to rhyme (Gen. 4: 23, &c.; 1 Sam. 18: 7; Prov. 22: 10; 23: 23). While the Spanish Jews attempted, with inconsiderable success, to ingraft rhyme and quantity on their Hebrew poems, the Rabbins on the contrary, extolled Sacred Poetry as far superior to Greek and other secular poetry, inasmuch as it was not fettered by the measure of syllables, and was not intended simply to charm the ear, but rather to convey distinct and impressive thoughts. Its simplicity, gravity and sublimity, do not admit of the jingling sounds of rhyme; its language does not furnish short syllables, or those of which the vowels are naturally short, and it cannot introduce a well-proportioned combination of such with long syllables. Hence the law of proportion applies not so much to single words as to the sense which a combination of them presents, —not so much to the mere sound and the syllabic division, as to the spirit, the intellectual or moral weight and force of the word, or the thought expressed by it; the result is a *rhythm of thought*, a *parallelism of members*, a unison or rhyme of the thought,—a feature which is characteristic of Chinese poetry also. When the *external form* of Hebrew verse is considered, two peculiarities appear.



First, the single verse,\* when regularly constructed, is not of such inconvenient length that it cannot be pronounced by any one without drawing breath; the number of syllables, without being rigidly fixed, is not, in general, less than seven, nor more than ten. The cases in which three or four, or twelve or thirteen appear, are rare exceptions. The limits of the verse afford the voice ample room both to rise and to fall; the time of the latter equals in length that of the former. Verses of undue length are deficient in animation and emphasis, and give a dull and heavy character to the style. Secondly, the number of the words and syllables of the corresponding or parallel verses is, in general, nearly the same; cases occur, as exceptions, in which the striking brevity of one of the parallel verses is adopted for the sake of emphasis (Ps. 7: 10; 30: 3; 40: 10; 91: 7). When the *internal character* of Hebrew verse is considered, its most remarkable feature is found to be the correspondence or *unison of thought* of the connected verses. This unison of thought, regarded as emphatically a rhyme in sentiment, may be termed the opposite of our rhyme in sound, by which the external sense is reached. Herder happily compares it to the two divisions of a choir alternately proposing and answering questions, or exhorting and encouraging each other. The principle on which the law of proportion is founded, is the following. The poet is, on the one hand, irresistibly impelled to give utterance to the powerful emotions which fill his soul; but, on the other, he is conscious that this flow of thought and feeling should not be allowed to become uncontrollable. While its progress should not be painfully curbed, its movements should be well-proportioned and be restricted to certain limits, in order that the desired effect may be successfully produced. True beauty consists in a combination of order and unity with variety and fulness, and in well-regulated action. Now when the emotions of the heart submit to the guidance of the mind—to the control

\*[A VERSE, in poetry, is a *single line*. A *stanza* is a group of verses connected with each other; the series of verses in each stanza of the same poem, as in a hymn, &c. and the metrical arrangement, are the same. The classical *strophe*, to which this general definition also applies, is usually of greater length than the stanza, particularly when the form of the latter depends on the ordinary Long, Common and Short Metre or measure (four lines, that is, four *verses*). Heber's Missionary Hymn ("From Greenland's &c.") for instance, contains four *stanzas*, each of which consists of eight *verses*, containing alternately seven and six syllables. Tr.]

of thought, when the image in the bosom is revealed to the intellect in a distinct form, and unity and variety are clearly discriminated, the sentiments that are produced as the result of these operations of the soul, readily assume an external garb in well-proportioned words of corresponding beauty. The thoughts are impelled by their own fulness to find utterance in words of augmented power—their flow demands additional terms, marked by greater distinctness and greater variety. Hence the first verse or member of the entire sentence is not found to express with sufficient precision the whole conception—the flow of thought continues, receives a new impulse and expands in a second, often a third, and even a fourth verse or member, within the limits of the same stanza. In such cases, one of three modes which occur, is adopted. First—the member which occupies the second place in the sentence is not a mere repetition of the preceding, but is an emphatic echo of the thought expressed, and is variously produced, by an inversion of the order of the words, by the selection of others of deeper import, &c. This unison of thought, termed the *echoing* or *synonymous*, is of frequent occurrence (for instance in Gen. 4: 23; Judg. 14: 14; Ps. 1: 1, 2; 2: 1-5, 10; 8: 5; 19: 1; Job. 6: 5; Isa. 53: 9, &c., &c.). Secondly—the second member is the complement or antithesis of the first, (Ps. 1: 6; 18: 26, &c.; 20: 8; Prov. 10: 1-21, &c.), or the first member is the protasis, and the second the apodosis (Ps. 3: 4), or a comparison is made, (Ps. 4: 7; 21: 1), or a reason given (Ps. 3: 5; 5: 2;), or an additional circumstance or attribute introduced (Ps. 3: 6; 7: 10). This mode is the *complemental*. Thirdly—the second member merely continues the thought, when the full expression of the former would exceed the just limits of the first. If this mode, termed the *continuative*, were applied to a number of verses in succession, the poetic characteristics would disappear, and feeble prose be the result; it is, accordingly, of infrequent occurrence. Some writers prefer another arrangement, and specify a synonymous, an antithetic and a synthetic unison of thought; they include in the latter the continuative and the complemental modes, excepting from it the antithetic in all its varieties.—1. A verse may consist of merely *one* member, (which however rarely occurs,) as an introductory emphatic proposition (Ps. 18: 1), or as a summary at the close of a strophe or stanza (Exod. 15: 18)—2. It may consist of *two* members, and this form is the most usual.

The echoing unison of thought, the most animated of all, predominates here; when the complemental appears, it prefers contrasts and comparisons, particularly in proverbial poetry.—3. It may consist of *three* members, if two are not sufficient to express the whole thought. Several varieties occur. The three members are of the echoing kind, (Ps. 1: 1), the first sometimes containing a proposition (Ps. 18: 7), and the third a complement. Or—the second alone is the echo, and the third a complement (Ps. 6: 2; 18: 13) or a continuation of the other two (Ps. 2: 2; 18: 50). Or—the echo is completed only in the third member, on account of the intervention of a complement (Ps. 9: 6). Or—the second and third members are complements of the first (Ps. 4: 8). Other combinations of the same kind are possible. 4. The verse may consist of *four* members, in consequence of the combination of two equal or unequal portions; the first and third, and second and fourth members, correspond (Ps. 18: 15), or a resemblance exists between the two members of the one portion and the two of the other (Ps. 127: 1), &c., &c. Verses of four members furnish, by the well-proportioned alternations of the echoing and the complemental unison of thought, the most beautiful instances of rhythm; still, their frequent occurrence would retard the rapid movements of the song, and they are, accordingly, introduced only occasionally among verses of two and three members.—5. In a very few cases (Ps. 11: 4; 17: 13; 1 Sam. 2: 10; 2 Sam. 23: 5), *five* members are found in connection; the number of the syllables is then proportionably smaller. Such verses can assume new forms by means of contraction and abbreviation. Even the longest verse, however, is sustained and properly arranged, in consequence of its internal unity and regularity. When the limits of a single verse are too narrow to admit of a full development of the thought, it is developed anew and more fully in the succeeding verse (Ps. 96: 12, &c.; 98: 8, &c.); this practice, however, is, in general, adopted only by the later poets. This rhythmical law may be applied to several members in succession, so that, for instance, a member of a verse, when without an echo, finds that echo in a succeeding verse (Ps. 18: 12, &c.; Lam. Jer. 1: 9, 11, and particularly in several “songs of degrees,” Ps. 121; 123; 124; 126, the inscriptions of which, in view of the circumstance that these were songs of

the pilgrims, are rendered by some: "Songs of ascending.") The song of Deborah is distinguished for its animated and beautiful rhythm, which seems to imitate saltatory movements, and illustrates accordingly the fact that this fundamental law of the poetic style of the Hebrews was recognized and followed at an early period. The rhythm of thought appears in its greatest variety, and animation, and in its most fully developed form, in the Psalms of David. The rhythm of the Proverbs is more even and calm, usually exhibiting bimembral verses—a proposition with an antithesis, or an object and a figure of it. The later Proverbs often contain more than two members, and consist of several verses; the later Psalms, on the contrary, like the Book of Job, are characterized by the neat and regular structure of the verses and members. In Ecclesiastes, on the other hand, rhythm appears only partially; the language of doubt does not observe it. It may, indeed, be said that this rhythm of thought is specially adapted to sacred poetry and characteristic of it, in as far as it is the offspring of Prophecy. For Prophecy is irresistibly impelled to communicate to others the revelations received from the Spirit of God, to unfold, explain and impress these on the persons for whom they are intended. Hence this undulating movement, this wave-like mode of expressing divine thoughts in terms of increasing distinctness and force, spontaneously offered itself. Thus, too, the language of excitement employed in conversation by prophetic men like Moses and Joshua, assumes, without an effort a rhythmical character (Exod. 32: 17, &c.). It is one of the advantages flowing from this peculiar feature of Sacred Poetry, that the latter suffers less violence, and sustains less loss of meaning and force, when it is translated, than the poetry of any other language.

3. *The stanzaic structure of the hymn.* A single thought poetically expressed, cannot in general be adequately set forth within the limits of one member of a verse, but is expanded in two or more. Thus, too, the leading thought of a poem, or the fulness and depth of feelings that appear in great commotion and that often struggle with each other, cannot, (with the exception of the case of proverbial poetry) be compressed in one verse, or, at times, even in two or a few additional verses; to present such subjects in the several aspects indicated by the circumstances, a series of distinct groups of verses is needed. These groups of verses, each

presenting a particular view of the general subject, are called Stanzas. When the leading thought is fully set forth in one unimpeded flow, the hymn may be termed *unistanzaic*, (Ps. 23; 101; 117; 131: 132; 2 Sam. 33: 1, &c.) But the hymn consists of several stanzas, when the flow of thought and feeling is briefly suspended, and when the poet immediately resumes the subject. In this case, he either repeats the leading thought, in more emphatic terms, or in a gentler mood (2 Sam. 1: 19, &c.), or he illustrates it more fully, assigning reasons (Ps. 18: 4-20, &c.), or, amid the struggle of opposing thoughts and feelings, introducing an antithesis; the whole terminates in the language of union and peace (Ps. 2: 1-3; 4-9; 10-11). These hymns, the stanzas of which correspond in the order of the proposition, the antithesis, and the conclusion, produce the most pleasing effects. The stanzaic divisions are not observable in the hymn, and, indeed, the number of verses is not the same in all the stanzas, but is determined by the special movement of the leading thought. In the descending stanzaic structure, the leading thought, particularly when deep emotion is indicated at the beginning, is unfolded with the utmost animation in the first stanza, as when internal contests are described, (Ps. 39), the dead lamented, (2 Sam. 1: 17, &c.) or even when a growing feeling of despondency is to be portrayed (Job ch. 7); the emotion gradually subsides in the second and third stanzas; it is seldom that as few as two stanzas, contain the whole (Ps. 40; 109). In the ascending stanzaic structure, the leading thought is merely introduced indirectly in the first stanzas, but like a stream, which in its progress both expands and grows deeper, the main thought gradually gains in emphasis, until, at the close, it appears in its fully developed form; hymns containing petitions, or offering praise and thanks, are very frequently of this description (Ps. 5; 33; 92; Exod. 15; Judg. 5; Ps. 30; 45; 48; 80; 99; &c., &c.) In other cases again, the main thought is contained in one or more stanzas in the middle, being furnished with an introduction and an epilogue, (Ps. 4; 8; 26; 36; 41; 52; 59; 73; 75; 88; 103; 106; 140; Job 8; 19; 21; the song of Hannah, 1 Sam. 2: 1-10, of which the three parts are found in ver. 1, ver. 2-8, and ver. 9-10.) When the main thought is calmly surveyed by the mind of the poet, or when the hymn is specially designed for a choir, it is expanded in two, three

or four stanzas, each containing the same number of verses (two verses in Ps. 12; 13; 93; three verses in Ps. 24: 1-6; 98; 137; eight verses in Ps. 91), or nearly the same number (Ps. 6, of 3, 4 and 3 verses; Ps. 42 combined with 43, of 5, 6, 5; Ps. 46 of 3, 4, 4; Ps. 65 of 4, 4, 5; Ps. 55 of 8, 7, 8; &c., &c.) Festival hymns, and those commemorating victories, when sung by a choir during a procession, like the song of Deborah, contained occasionally more than four stanzas. A prelude or introduction, proceeding from a different affection of the mind, is sometimes prefixed to a hymn, the strophic structure of which is already complete (Ps. 49; 50). The divisions of Deut. 32 are: Prelude, ver. 1-5; first stanza, 6-14, second, 15-27, third 28-43. A prelude and a finale or prolonged cadence appear in Judg. 5; Ps. 18; 29; 68; 107.—The stanzaic division is marked in some Psalms by the refrain or burden, or the repetition of the main thought or theme, to which the other parts now bear the relation of variations; the most perfect instances of this kind are those in which every stanza concludes with the main thought expressed in a full verse (Ps. 42; 43; 49; 57; 80; 107; 2 Sam. 1: 17, &c.—Ps. 46; 48; 72; 99; 56 are less perfect instances). Although it would be an error to suppose that the division into stanzas and verses originated in the distribution, at the performance, of different parts of the hymn among the several divisions of the choir, it is, nevertheless, true that the performance by alternate divisions of the choir, in a style which resembled singing, very readily adapted itself to the stanzaic structure, in songs of victory for instance (Exod. 15) and temple hymns (Ps. 118; 132; 134). The refrains in particular, consisting of solemn final words, as in Ps. 136, were perhaps sung by all the people (Ezra 3: 11; Nehem. 8: 6), according to the practice of the later Jews, when they worshipped in the synagogue. The occurrence of significant numbers which determine the number of the verses composing a stanza, is also worthy of attention, in connection with the stanzaic structure; they are such as these: 7 ( $=3+4$ ); 10 ( $=7+3$ , or,  $5+5$ ); 12 ( $=6+6$ , or,  $3 \times 4$ ). To this feature the number of times in which the names of God occur, in different arrangements, strikingly corresponds. The eighteenth Psalm may here afford an illustration. The number *Three* which predominates in it, points to the Mosaic benediction (Numb. 6: 24-26), so gloriously fulfilled in the case of the singer.

The name of Jehovah occurs *thrice* in the inscription, and *thrice* in the introductory verses. The names of God in ver. 2, in which the singer describes all the riches of divine grace, appear in *three* divisions, of which both the first and the third contain *three* names, while *one* appears in the second. *Seven* names accordingly occur, and the number which characterizes the Mosaic benediction (*three*), and which meets us five times, contributes to furnish the sacred number of the covenant (*seven*). The number *three* again occurs in the conclusion. This whole poem consists of five divisions, each containing *ten* parts, so that it is controlled by the number *Ten*, the symbol of completeness. (For this system of division according to significant numbers, see the able exposition of Hengstenberg, in his Commentary on the Psalms.) This mode of determining the division of the stanzas according to a symbolical system of numbers is as little to be termed a mere artifice or unworthy trifling, as such appellations are permitted to be applied to the significance (signature) given to certain numbers throughout the sacred volume, from Genesis to Revelations—a significance which may be found in the leadings and judgments of God, in the generations of men, in the law and its order of public worship, nay, in the whole vast plan of the divine government of the world. It may, on the contrary, be regarded as natural, that Sacred Poetry should be a reflection of the mode of division and arrangement, peculiar to Sacred History in general.—It is also unjust to represent the acrostic or alphabetical hymns, in which the internal division into stanzas is certainly attended with difficulties, as mere artificial imitations of poetic composition, or to affirm that they originated in a later age, in which the learning of the Scribes was substituted for genuine poetry, or in which mere art attempted to assume agreeable forms, after all internal life and power had become extinct. David had already, on the contrary, adopted this mode in four beautiful Psalms (Ps. 24; 34; 37; 145. In Ps. 33; 38; 103, the numbers of the verses correspond to the universal value of the letters of the alphabet). The following belong to a later age: Ps. 111; 112, the artificial arrangement of which is already striking; Ps. 119, of which the eight verses of each stanza all begin with the same letter of the alphabet, in the established order of their succession; Lam. ch. 1, 2, 4, in which beautiful poetic compositions of Jeremiah, the order of the letters is observed at the com-



mencement of the longer verses ; in ch. 3 each of the three verses composing a stanza, commences with the same letter, and the number of the verses of ch. 5 corresponds to the numeral value of the letters. To these may be added the praise of the virtuous woman in Prov. 31 : 10-31. This form afforded great assistance to the memory.

These statements show that even the external form or garb of Sacred Poetry is pervaded by the thought, which constitutes its living spirit. This Poetry does not exhibit, it is true, the external features with which we are familiar, rhyme, quantity, verses and stanzas of uniformly the same proportions. Still, it is governed by an internal living principle of its own, and even its external forms of division are harmonious and full of expression. We cannot understand and appreciate it, if we merely cast a superficial glance at it, while both the eye and the ear are prepossessed in favor of the polished forms and external attractions of classic and of modern poetry. It claims earnest and deep attention even to apparently unimportant features of its language—a sober judgment—a heart full of devout reverence in the presence of God's Word—familiarity with its true spirit—a practical acquaintance with the soil in which alone it can bloom, the revelations of God to his people. The equity of the demand has indeed always been conceded, that if we would form an accurate judgment of the popular poetry of India or of China, for instance, and recognize its beauties, it is our first duty to acquire a thorough knowledge of the habits of thought and feeling of the people, and, temporarily at least, make these our own. It is not unreasonable that Sacred Poetry should make the same demand.

V. *The preservation of the productions of Sacred Poetry.* These were communicated and preserved in the earliest times by oral tradition, particularly in the case of those hymns which, on festive occasions or at divine worship, were publicly sung by the priests or the people, and accompanied with music and dancing. It is specially directed that the young should learn them, in 2 Sam. 1 : 18 (where "the bow" is equivalent to "the hymn of the bow") and in the inscription of Ps. 60. The singing was, in all probability, not guided by regular tunes, corresponding to those of our modern hymns, but rather consisted in a species of cantillation, resembling the mode adopted at the celebration of the

Romish mass. The only musical notes, found in the original text, and of which the explanation is attended with considerable difficulty, occur in the inscriptions. Ten different keys are supposed by some to be indicated, for instance, that of Gath (Ps. 8 ; 81 ; 84), that of the Virgins (Ps. 46), that of Jeduthun (Ps. 39), the eighth (Ps. 6 ; 12), &c. To these may be added the word *Selah*, which occurs only in forty hymns to which musical notes are prefixed, and perhaps indicates the part at which the musical accompaniment began. The accents are a later addition to the text, and were intended, in conformity to the structure of the verses, to regulate the chanting style in which other books also, like Job and the Proverbs, not adapted to be sung by the people, were read in the synagogues in later times.—In addition to the oral tradition, or, independently of it, those larger didactic poems were committed to writing. The collections of songs however, to which reference has already been made (the books of the wars of the Lord, and of Jasher), lead us to suppose that others also (for instance, Judg. 5 ; Ps. 90) were committed to writing at an early period ; and although we cannot suppose that David wrote while he composed poems, these were no doubt collected in a written form before he died. Solomon's songs and Proverbs were also committed to writing (Eccl. 12 : 11), even if his own hand did not perform the task. Those portions of the latter which could not be regarded as productions of *Sacred Poetry*, shared the fate of the greater part not only of Hebrew secular poetry but of the literature in general which preceded the Christian era, and perished amid the destructive storms that agitated succeeding ages.

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## ARTICLE VII.

### THE SALUTATIONS OF PAUL.

By Rev. J. B. BITTINGER, A. M., Hanover, Pa.

IN the world's library of books the Bible stands alone. It has no peer and no rival. It is truly a royal volume—God's *opus palmare*, Ps. 138 : 2. This dignity and grandeur are not

owing to any adventitious excellencies of style, or any considerations, due to its unequalled antiquity; they flow directly from its divine origin. It is an utterance from God, in human speech. It is God, come down to us in the likeness of human speech. Acts. 14: 11. As an organic unit, it is "vital in every part," and whether we read Isaiah or James, Job or Matthew, it is the same sceptred volume. The insignia change, but the authority remains unchanged. The human element enters in different degrees into this incarnation of God, and thus furnishes that marked variety, so characteristic of the Scriptures, when we consider them as God's work. Whether we regard this human element as a divine necessity, or as a condescension to our infirmities, its existence is no less marked, its uses no less manifold. If we except the Psalms, there is no part of the Bible that appears so human as the Epistles, and among these especially Paul's. Taken out of the body of the canon, bound up by themselves, judged by the epistolary standard they would challenge attention. In age they would be the equals of Seneca's and Cicero's. In good breeding—that benevolence which belongs to small things—they are as instructive as Chesterfield's, without a taint of his lordship's hypocrisy; while in morality they are too far removed from the „letters to young men, and young women,” even to suggest comparison. Let us, just for a moment, divest ourselves of all the associations which a Christianity of eighteen centuries old, and an antecedent, inherited Judaism of eighteen centuries more, a patriarchal theophanism of an equal extent, have exerted on our views and judgments concerning these letters as inspired, and regard them merely in the light of their antiquity, contents and origin. What a singular problem they would present to the student of human history! A manuscript in Greek, contemporaneous with Plutarch and Dionysius, written by a tent-maker, a man belonging to a nation unknown and unrecognized in literature or civilization; a work grappling with the profoundest problems that ever exercised or agonized the human intellect and heart; and yet handling them with a familiarity that showed how well assured his tread was among such perilous deeps, and such sublime heights. And then leaving these high speculations, and witnessing the minute and tender treatment which characterized other portions of the correspondence—finding unmistakable proofs of a heart alive to every sympathy, and emotions thrilling with anxiety for individual welfare. 1 Tim. 5: 23. What a field of study,

what an arena of conflict, and what a question for solution, would such a MS. offer. The dialogues of Plato would fail, in competition with these letters, to challenge the equal interest of mankind. Familiarity has dulled our appreciation. Niagara has satiated the ear, and not, till we withdraw from its sound of many waters, to the mute side of smaller streams, do we realize that God Almighty pours forth that eternal anthem from the hollow of his hand. If we could leave Paul, and be seated by the side of other men—the pundits of India, or the sages of Greece, and listen to the lore of their untaught hearts, their drops of wisdom would seem like the cold tricklings of a cave, by the side of the broad, sunny river of God, whose waves murmur, and break, and clap their hands, at the feet of the Great Apostle of the Gentiles.

But our subject does not engage us to discuss these grander themes. We have chosen the salutations of Paul's epistles as not unworthy of attention. Their significance, to those to whom they were addressed, has lost only part of its weight. It is an indestructible musk; time may regale itself upon it, but cannot waste it. Study will show that it is the same fragrance, if not as fragrant to us as to the recipients of the letters. When we open and read these salutations, it is as if the box of spikenard were broken afresh, and where-soever that Gospel is preached, to which these epistles of Paul are united, there also, throughout the whole world, these salutations will spread their blessed aroma. Mark 14 : 9. We think we are not mistaken, in saying that the epistles themselves have lost their proper place in the Christian consciousness, if they ever had it, by being regarded as inspired, and inspired in such a sense that there is no place for humanity, and of course, none for human sympathy. The very word "Epistle" puts a veil on face of these scriptures. Call them Paul's letters, and think of them as theanthropic utterances, and the salutations even will throb with a life not foreign to any Christian age. It may be doubted whether, the salutations are ever read by Christians, except as they read "in course," and then their flavor is like that of the genealogies in Chronicles and Ezra, or the building specifications in Exodus. We should think it strange, uncivil and unkind, if any of our correspondents should omit the "Dear sir" at the beginning, and the "Yours truly" at the end of their

letters; and yet we seem to think it strange, that Paul should not have done these very things. He "was a man subject to like passions as we are," Jas. 5: 17, and when writing to his dear fellow Christians at Rome, or Corinth, or his beloved sons in Christ, Timothy and Titus, we demand, or at least feel, that he should not utter his affections. What mean we thus to break his heart. Acts 21: 13. His love for his friends is also the fire of God burning for an outlet. What God therefore hath cleansed, let not us call common. Acts 10: 15. Regarding then these salutations as an integral part of the Epistles, as instinet with inspiration, and as stamped with the same seal that authenticates to us the whole canon, we ought to look in them for something of value. They may be the sands of the stream of truth, but sand-washings often yield the pure gold, and the imperial diamond. The chief value of his greetings is doubtless in their revelation of the emotional element in Scripture; but their incidental value, in throwing light upon the age in which they were written, the constitution of Christian society, the chronology and geography of Paul's ministry, and other related topics, is not to be disregarded or underrated.

The salutations of Paul naturally divide themselves into individual and general. The latter class may be sub-divided into greetings addressed to households, household churches, brotherhoods, and churches; to these we may also add indefinite salutations. These kinds are personal to Paul, then as allied to these, and expressing the same emotional element, may be joined those salutations which sought Paul's letters as a vehicle. These are the greetings sent by the Apostle's present friends, fellow-laborers, and fellow-sufferers, &c., the greetings of households, and of churches, and finally the mutual salutations enjoined by the Apostle conclude the series. These ten classes are distributed in the following manner through the Epistles.

1. The individual salutations of Paul are found only in Rom. 16: 1-15; Col. 4: 15; 2 Tim. 4: 19.
2. The household salutations are in Rom. 16: 10; 16: 11; 2 Tim. 4: 19.
3. Household churches are saluted, Rom. 16: 5; Col. 4: 15.
4. Brotherhoods—Rom. 16: 14; 16: 16.
5. Churches—1 Cor. 16: 21; Col. 4: 17; 2 Thes. 3: 17.
6. Indefinite greetings—"every saint," "the brethren"—Phil. 4: 21; Col. 4: 15; 1 Thes. 5: 26; Heb. 13: 24.
7. Individual greetings using Paul's letters as a conveyance:

Rom. 16: 21-23; 1 Cor. 16: 19; Col. 4: 10-14; 2 Tim. 4: 21; Philemon 23: 24. 7. Households—1 Cor. 16: 19; Phil. 1: 22. 9. Churches: Rom. 15: 16; 1 Cor. 16: 19; "all the brethren:" 1 Cor. 16: 20; "all the saints:" 2 Cor. 13: 13; "they of Italy:" Heb. 13: 24; "the brethren with me:" Phil. 4: 21. 10. Mutual salutations enjoined: Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; Phil. 4: 21; 1 Thes. 5: 26.

This we believe to be a complete schedule of the expressed salutations in Paul's letters. Taking it as the basis of our remarks we shall consider these salutations:

I. In their relation to Paul himself;

II. In their relation to the primitive Church;

III. In their relation to the inspiration of the Scriptures.

I. (1) Under the first general division, let us notice the fact of the compass and liveliness of Paul's recollection of individuals. This mental peculiarity is striking in him, and betokens his fitness for the itinerancy upon which, by divine command, he had entered. Acts 9: 15, 16. It seemed fitting, if not necessary, that he should carry in his mind, if not in his heart, like the high-priest, the names of the chosen of God. No one, who has held public position, or who has, in the discharge of his duties, been called to revisit former fields of labor, or to meet former associates, despises the high value of a ready individualizing memory: the power to name, and with the name, to characterize. This faculty Paul possessed, and whether quickened by duty or affection it stood him in good stead. It is almost as grateful to us, who now read his letters, as to those who first read them, that he remembers so many and so well. Our minds follow boldly the certain path which he leads, and the little halt which occurs, 1 Cor. 1: 16, instead of shaking our confidence, rather establishes it. He there shows that he not only knew his uncertainty, but he assigns the reason for it, v. 17: "For Christ sent me not to baptize, but to preach the Gospel." Neither can the two-fold benediction in Rom. 15: 23 and 16: 24 be made to impugn his happy memory. These benedictions are essentially, even intensely emotional, and therefore express the heart chiefly. So too in the "N. B" Rom. 16: 17, and the "P. S." 16: 25-26, it is the full heart, not the empty head, that speaks—not that Paul had forgotten his previous benediction, but the affections are repetitious. It is the "Amen and amen" of Ps. 72: 19; 89: 52; the redupli-

cated "verily" of Jesus ; the "εις τους αιωνας των αιωνων, αμην" of Phil. 4 : 20, In a word, it is the heart cleaving to its object, and murmuring, at intervals, the same love, in the same words. Let every minister covet and cultivate his memory of persons. It was this faculty with many others that made Paul "the chosen vessel" (σκενος εκλογης picked instrument,) and the chosen one too for God's purpose. The ready recollection of Paul is apparent in many instances scattered through his wide-reaching correspondence. Witness for example, in his Epistles to the Thessalonians, how often he refreshes their memory by appeal to his teachings, while with them. 1 Thes. 1 : 5 ; 2 : 1 ; 5 : 9-11 ; 3 : 4 ; 4 : 2, 6, 9, 10 ; 5 : 2, 11 ; 2 Thes. 2 : 5, 6 ; 3 : 1, 7.

(2) Let us look at these salutations as a revelation of Paul's thoughtfulness ; this trait differs from the former. That was purely intellectual, this is intellectual and emotional. Thoughtfulness is the memory, quickened by affection. Thoughtlessness is a fault—not merely a weakness, but Paul was not thoughtless. The proof of this is abundant, both in the individual salutations of the Apostle, as well as in those of his friends. Turn first to the record of persons Rom. 16 : 1-15. He characterizes them all. In that aristocratic age the poor had no names, and he names them, and what names ! they shine on the page like the footsteps of angels. Phebe is "a sister" (in Christ), "a deaconess of the Cenchrean Church," "a succorer"—προστατις a patroness. It has the same root with "commend" and "assist," and seems an instance of Paul's pregnant word-play. Then begin the salutations proper. Priscilla and Aquila have the place of honor : first in his heart, and first in his memory : "My helpers in Christ Jesus." We can see Corinth in this salutation. Acts 18 : 1-3 and Ephesus : 1 Cor. 15 : 32 and other places, not forgotten, nor to be. Comment can add nothing to the eulogium contained in ver. 4. Priscilla though a woman takes precedence here, as also in 2 Tim. 4 : 19. There was a reason which satisfied Paul and did not dissatisfy Aquila. Epenetus is "my well-beloved" and "first-fruits of Achaia unto Christ." From 5-15 the names are further unknown to us, but not to Paul, who during his missionary tours, had gathered them into the kingdom, from the highways and hedges of heathenism, and Judaism—neither were they unknown to the Roman Christians. Whatever it was that had gathered those souls into the great drag-net of the imperial city, there they were, to avert its destruction for the time,



Gen. 18: 16-23, and afterwards to be gathered, by the angels, into a better city, even an heavenly. These greetings therefore if only epitaphs, how noble, how immortal! They are embalmed in Paul's words like the Saviour's body in spices, and their fragrance makes the troubled sea of life "smile o'er many a grateful league." But we must not delay on each name, much as the heart loves to linger amid such blessed fellowship. All are marked, all ennobled. Even the women are not forgotten, in an age and place, where they were little recognized. It seems to do the Apostle good to count out his friends, in that remote city, and to give them a name in history, and a place in the heart of the Church. He makes frequent use of the pronoun—it is "*Amplias my beloved*," "*Urbane our helper in Christ*," and we may say of his pronouns, what Luther said of John's—each one weighs a ton. Now in this thoughtfulness of the Apostle, this kind recollection, we recognize another fitting trait for "a chosen vessel to bear God's name before the Gentiles." God prepared this instrument, and we are glad that one of the proofs of its adaptation for the work, is so firmly bound up with the scriptures—in their golden amber it is safe for all time. If now, in in further illustration of this characteristic, we turn to those greetings, which his friends and fellow-laborers sent by him, we see the same thoughtful wording. Timothy is "*my work-fellow*," Gaius is *mine* host, and of the whole Church." Even Tertius, the amanuensis, embalms his name in this perennial monument—Paul's Epistle to the Romans. Now this thoughtfulness serves a two-fold purpose. It becomes a tie between Paul and his fellow-Christians, in every part of the Church; and between those Christians themselves. It cements their hearts by presenting a common object of labor and affection. They are brought to feel that they are members of the same guild. But if we regard this thoughtfulness as only resulting from the elevation of feeling into which the Apostle had been temporarily raised, by meditating on the condition of his remote friends and kindred, instead of seeing in it the settled habit of his mind, that constitutional frame, which God had given, and on account of which he chose him; we shall do him, and his divine Master injustice. Paul was always alive to a large circle of interests and of individuals. He had an open heart for all that concerned his mission, and this trait, with others, entered into the secret of his special usefulness, as the "travelling agent" of the Gospel. We are not shut up to the salutations,

for our proofs on this point; though the compact series of those facts contained there may be the first to suggest this law of his mind. Scattered all over the surface of his writings, like errant boulders, are found the evidences of a parent stratum, from which they had come. So homogeneous is it, that it becomes almost punctilious in its expression. Every messenger of his to the churches carries his character, in the letter, entrusted to him. Tychicus—goes before the Colossians as “a beloved brother, a faithful minister—*διακονος*, and fellow-servant in the Lord.” Col. 4: 7; so too Epaphras carries an open letter of commendation. Col. 4: 12. It is not necessary to exhaust the details which evince this law of the Apostle’s mind. Every thoughtful reader of the Epistles, whenever his attention has been directed towards it, can verify it for himself. We will pass therefore to another of the Apostle’s traits, as suggested and illustrated by the salutations.

(3) Paul was magnanimous—the foundations of his soul were broadly and deeply laid. He was not easily shaken. Envy, jealousy, suspicion, vindictiveness and every form of meanness was foreign to him. In the salutations, this trait first discloses itself in the frequent use of the preposition *συν*—which our old English word: fellow, in its old-fashioned sense, so admirably translates. In Romans and Colossians we have *συνεργος*, *αιχμαλωτος*, affirmed of many persons. The same generous terms, together with *συνστρατιωτης*, occur in Philemon, where other names are associated with him in toil and danger. Where the use of this most intimate Greek preposition might lead to error, as in the introductory salutations in I and II Cor. and Col. and yet a friend’s name and position may lend influence, he claims the Apostleship for himself and binds Sosthenes or Timotheus to his heart as “a brother” by “*και*”. In the introduction to the Philippians it is “Paul and Timotheus, the servants of Jesus Christ,” while I and II Thes. place him and Silvanus and Timothy on the same level. Paul feared no rival, hence he was not afraid to be just to his fellow-workers, neither was he afraid to praise, lest attention should be withdrawn from himself. Rom. 16: 7 contains a touching illustration in point. Andronicus and Junia are saluted as his kinsmen: *συγγενεις*, their first distinction in the eyes of the Christians at Rome; then they are fellow-prisoners: *συναιχμαλωτοι*, another proud distinction in those “times that tried men’s souls;” and then they are of note—*επισημοι*, honorably known to the Apostles,

this is a third distinction ; and last, but not least, they were "in Christ *before* me"—says the noble-hearted Paul, and is not afraid thus to record their pre-eminence. His heart could not fail to recur to a time, when he was not Paul—the preacher, but Saul—the persecutor ; a time so feelingly and humbly alluded to in 1 Cor. 15 : 9, "For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God." Magnanimous soul ! not afraid to speak well of others—not afraid to speak ill of himself.

This generosity, towards his fellow-workers and fellow-sufferers, is a part of that same magnanimity which made him shun building on another man's foundation. Rom. 15 : 20, and of that "honesty:" *σιμωρη*, which would not allow him to accept a clandestine release from the Philippian prison ; Acts 16 : 37, when he was entitled to an *honorable* one. This is a virtue specially enumerated on that roll of honor, to be coveted and sought by the Philippian Christians. Phil. 4 : 8—a virtue also more than once enjoined as characteristic of church officers. 1 Tim. 3 : 8-11 ; Tit. 2 : 2, a virtue may we not add it, without offense, a virtue that never should be obsolete in the ministry. If there were space, we should like to give illustrations as proofs that Paul was most tender-hearted. Tenderness and magnanimity are sister and brother, and we should the more love to do this work, because there is a tradition current as doctrine among women that the Apostle was not gentle—but "Phebe our sister," "Priscilla my helper," the laborious Mary, the true yoke-fellows Tryphena and Tryphosa, "The beloved Persis," the mother of Rufus, the sister of Nereus, all mentioned and commended in one letter, rise up against the popular fallacy, that tenderness was not characteristic with Paul. And as closely allied to this trait, we can only allude to sympathy, as another active quality of Paul's heart. Fellow-feeling *with*, not only *for* others, belonged to the Apostle. He was weak enough to weep, weak enough to be unfit for labor till his friends came. Acts 19 : 5 ; Phil. 2 : 27, 28 ; 2 Cor. 2 : 13, weak enough to stand as the symbol of that religion, which was made for the weak, for women, for little children, for the poor, for the oppressed, for the suffering. Its divine Master wept with his friends, John 11 : 35—and Paul was not ashamed of the Gospel of Christ—in its author or in its fruits.

Let us not be misunderstood, we have said that Paul was weak, but his weakness was tenderness, not imbecility. Take an illustration from the 2 Epistle of Tim. 4: 14. Here Paul has occasion to refer to "Alexander the coppersmith;" his weakness here becomes strong, his indignation glows, and only does not come to a clear light, because shrouded in the remote vengeance of God. It recalls the spirit of Ps. 94, and only escapes its language, because the spirit of the dispensation is different. That was the dispensation of law, embodied in a theocracy, and the Psalmist was its inspired utterer; this is the dispensation of grace, and the martyr Paul is its voice. If under the former dispensation of grace the molten lava of wrath was permitted and commanded to pour forth its torrent of fiery words; in the latter it only comes to the rent surface, injected into the clefts by internal energy, and burning dull and red. In his *letter* to the Romans 12: 17-21, Paul reproduces the sermon on the Mount; in his conduct, he sometimes recalled the thunders of "that mount which burned with fire." The two mounts utter two notes of the same strain; the indignant prophet recalls wrongs, the patient martyr waits for God to right them. We find another outcrop of the Davidic soul in Paul's rebuke of the High Priest, Acts 23: 3, "God shall smite thee thou whited wall, for sittest thou to judge me after the law and commandest me to be smitten contrary to the law." The concluding words seem like the far-coming echoes of Ps. 94: 20, "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?"

Before concluding this part of the subject, justice to the Apostle requires that we should not pass over that which, in the popular apprehension, is the most pronounced feature of his character and life—his heroic, martyr spirit. The allusions to it, or rather, we should say, the incidental mention of it, is frequent in the salutations. Rom. 16: 4-7; Gal. 6: 20; Phil. 1: 13; Col. 4: 18; 2 Tim. 4: 6; Philemon 1, 9, 13, 23. But these last sufferings here referred to are a mere pendent to the manifold sufferings of a long life. I Cor. 11: 23-58; 1 Tim. 3: 11. We may say that from the beginning of his ministry, Acts 9: 23, he "dragged at each remove a lengthening chain." The clink of its last links comes muffled from the Mamertine prison, 2 Tim. 4: 7, but it is the same fetter, whose sharp sound startled us before Agrippa, Acts 26: 29. It was all in the prophecy, Acts 9: 10, which dedicated him to the work. God made the way

hard, but he bound up the feet that had to travel it. Paul's heroism was a Christian heroism: Rom. 16: 7; Philemon 23; He suffered for Christ: Gal. 6: 17; And Christ helped him. Phil. 4: 13. We have indicated sufficiently on this point, and now pass to the last use that we shall make of the salutations in reference to Paul's character.

(4) To the superficial reader the first reflection on reading the sixteenth chapter of Romans, if he made any, would be how many names, and how many too, nowhere else mentioned. If the reader stopped here, though a valuable reflection had been made, the real significance of the list of unknown persons would be missed, they would be like:

"Snow flakes on the flowing river,  
A moment white—then gone forever."

But if we start the question how come these names to be so many and so unknown, we shall find much to admire, in the Apostle's character; and much to marvel at, in the religion of Christ. Here we have to do with the first thought only. The bare number of persons saluted gives us a new view of Paul's large-heartedness—the wide compass of his affections. In a city, hundreds of miles from his field of labor, a locality more remote, in time even, than in space, he has more than a score of personal friends; all of whom he greets, names, characterizes, and commends. Their names show that they were gathered from Jews and Gentiles, from Greeks and Romans,—but especially from the humble walks of life. In this classification we recognize the height and depth, as well as the length and breadth of the Apostle's love and influence. Educated himself, he had not unlearned how to reach the unlearned, Rom. 1: 14; 1 Cor. 1: 26. It was not only with Priscilla and Aquila, in a secular craft, that he was *συνεργός* Acts 18: 3, but he was conformable with all classes, to win them to Christ, 1 Cor. 9: 19-23. This adaptableness was the resultant of the different forces already alluded to: his quick recollection, his thoughtfulness, his generosity, tenderness, sympathy and heroism. He was made to make friends, and we are not surprised at the number whom he greets at Rome, or whom he mentions in other Epistles. God gave him the large capacity for friendship, and then filled it. Through this gift he became the hundred-handed, and the hundred-eyed. Not only is Tertius his right hand to the Romans, Rom. 16: 22, but

"they of the house of Chloe," 1 Cor. 1: 11, are eyes for him at Corinth; and these eyes and hands by proxy, see for him, and labor for him, everywhere. So it is, that his large heart spreads itself "from Jerusalem round about to Illyricum," Rom. 15: 19. And then through the friends already prepared, and sent in advance, he meditates larger conquests, calling at Rome on his way to Spain. Rom. 15: 24. He counted back the many miles from the remote East, to the *Milliarium aureum*, and perhaps re-counted, very probably re-counted them; but whether "shod with the preparation of the Gospel of Peace" he ever trod the military road, to the remote West, we know not, but we feel assured that, whether he went that road or not, he continued to be the same many-friended Paul. The power to make, but especially keep personal friends—other-selves, is not enough accounted of, among Christian ministers. We have lost sight of the first teaching of revelation, Gen. 1: 26, and its inspired vouchers, Col. 3: 10; Eph. 4: 24: that the Christian is a reduplication of God and Christ, Matt. 5: 14 compared with John 8: 12, in setting forth truth, in the Earth. The man, who can reproduce himself, in personal friends, most fully and frequently, has the largest and most efficient influence. The same is true of books. The command and law of reproduction is the command and law of preservation, perpetuation and conquest. It should be a minister's highest ambition, so to preach the Gospel, that many who hear should also desire to preach it—he should reproduce himself, in his ministerial office. If Paul had preached, in some of our parishes, from which, now, not a single minister, in a life-time, goes forth, he would have sent out a dozen. He would have accomplished this result not merely by magnifying his office, but chiefly by bringing to bear his magnetic power to make personal friends, and to make them for Christ. I. Tim. 1: 2; Titus 1: 4.

II. Leaving the personal aspects of the subject, let us proceed to the relations, which these salutations bear to the Apostolic church.

1. The salutations impress us with the activity of the affections, among the primitive Christians. It has already been shown how freely the affections of Paul manifested themselves, in those greetings; and so far they illustrated the general truth. But the same affection is incidentally seen to animate others. Priscilla and Aquila had, for his life "laid down their own necks," an act of heroism for Christ, which

moved not only Paul to thanks, but found a responsive utterance, in "all the churches of the Gentiles." The laborious devotion of Mary sprang largely from personal affection, and the same was true of others. The greetings, which Timothy, Lucius, Jason, Sosipater, Gaius, Erastus, Tertius and Quartus send, had their origin in the kind interest, which a common faith had begotten. These testimonies are gleaned from the Epistle to the Romans, but the same, in kind, are found in the salutations appended to Colossians, II. Timothy and Philemon. It was a pervasive spirit, animating all who had tasted the love of God. For it was because they loved God in Christ, that they loved one another. Christ's legation, to this world, was one of love, John 3 : 16, and his last legacy, to his followers, was a legacy of love, John 13 : 34-45. We must therefore regard the greetings as something more than empty forms, or barren ceremonies ; and when we turn back, from the individual greetings in Romans, to some portions of the letter itself, we will see their real and heart-felt origin. As already mentioned, Paul had seen, for years, his converts and friends drifting towards Rome, so many, that the scale of his affections almost seemed to gravitate that way. He had had "a great desire, for many years," Rom. 15 : 23, to go and see them ; but thus far his engagements, in other places, hindered, v. 22. His feelings were dammed up, behind increasing barriers. Deferred opportunities, disappointed hopes, and unsatisfied longings pressed him more and more, in spirit, Rom. 1. 8-12, and when, at length, he found opportunity to write, he wrote long and lovingly. He had meditated on all the dear names, in that distant Babel, and conned their individual characters, until they stood before him, in the halo of past kindnesses and present gratitude. His thoughts had, by communication, kindled the affections of his companions in labor, and when the letter was sent, it was freighted with genuine good-will. If we examine a little closer, we shall discover that, while the love was Christian, it was also personal. The Apostle's wish to see them, was not merely to discharge an official duty, he was drawn thither by an affectionate personal regard. He longed to mingle, in their Christian fellowship, to feel the warmth of their presence and previous acquaintance, Rom. 1 : 12 ; 15 : 24. The intimacy, which a common hope, created among the Christians of Paul's time, is strikingly exhibited, in the mutual salutations, so often enjoined and exchanged in the Epistles. The foundation of the manner



of their greetings was oriental, but on it was built the Christian style. Phebe was to be received *in the Lord*, as it became saints to receive saints. They were to salute one another with a kiss—but it was to be a holy kiss—not out of “feigned lips,” nor unsanctified. Rom. 16: 2, 16; I. Cor. 16: 20; II. Cor. 13: 12; Phil. 4: 21; I. Thes. 5: 16.

In the body of the Epistles, this same affection is frequently enjoined. “Now I beseech you, brethren, \* \* \* that ye be perfectly joined together *in the same mind*,” I. Cor. 2: 12. And again, “Finally, brethren, \* \* \* be of *one mind*,” II. Cor. 13: 11. So Phil. 1: 27; 4: 2; and many other passages. Concord is the spirit of these injunctions, a concord, which flows from affection.

2. We discover in the salutations, evidence of a strong tendency to organization. The new principle of love seeks to embody itself, to create for itself a suitable body. We find churches spoken of as common and numerous, as saluted and saluting. Aside from these large bodies of associated Christians, there are house-churches mentioned, Rom. 16: 5; Col. 4: 15. These assemblies differed from the kind first mentioned, because we find both kinds alluded to in the same letter. In Col. 4: 15 “the brethren which are in Laodicea” are saluted, and then besides, “the church which is in the house of Nymphas,” Col. 4: 15. In addition to these two kinds of organizations, there were household churches, churches that took their name, not from being held in private houses, like those in the houses of Nymphas, Philemon, and Priscilla and Aquila; but churches composed of the members of the household: children and servants, masters and parents. Such are those mentioned, Rom. 16: 11 “the household of Narcissus; also v. 11, “which are of Arstobulus’ household.” Comparing these two verses, and noting the closing clause of v. 11, “which are in the Lord,” there can be little doubt that these Christian household communities, were restricted to the believers in the families named. The “*ἐκ τούτων*” seems to imply that the heads of these families: the masters or parents, were either dead, or that they were not Christians. The parent would carry his children with him, Acts 16: 15, and the master, his slaves, but not the converse. But however this may be, the fact that Christianity strongly tended to organizations is indisputable. Another illustration is suggested by Rom. 16: 14, 15. Here manifestly fraternities are alluded to, “Asyncritus, Phlegon, Hermas,

Patrobas, Hermes, and the brethren which are with them," are a distinct community, from whatever cause these separations may have arisen. They represent different individuals from those comprising the household of Aristobulus and Narcissus; different bodies from those worshipping in the house of Priscilla and Aquila; neither can they be identified with "Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them." Perhaps they were "praying circles," which the extent of territory made advisable; perhaps they were "bands" which the *Ergastula* of cruel Rome made necessary; perhaps the peculiar laws of slavery put restrictions on their Christian life. The characteristic feature of this organizing tendency, in the primitive Church, is also disclosed, and that frequently, in the salutations. It was God in Christ seeking to incorporate himself with humanity. The incarnation was the first step, in the renewal of the old relation, between God and man; and ever since, the head has been mysteriously selecting, and collecting for itself, a body out of the world. Love by casting out selfishness, which is the disorganizing power, the anarchal spirit, prepares the way for union, and reunion, and communion, among men. Love attracts and concentrates, and when it is sanctified, works for the visible establishment of that Church, which is the body of Christ. The laborers in the Church with Paul are designated and greeted as beloved, as first fruits, and as fellow-helpers in "the Lord," Rom. 16: 2-9; "in Christ Jesus," v. 3; "in Christ," v. 5. Indeed the whole series of greetings takes its separate character from the *ἐν χριστῷ*, and *ἐν χριστῷ* which, at intervals, seal it. We are therefore not surprised at the evidence, which even "the tittle" of the inspired record furnishes, of the constructive nature of Christianity. We expect to find "the brotherhood" a fundamental fact, often recognized, in the salutations. The salutations themselves sprang from the fraternal feeling, and every feature of them is an expression of this same sentiment. The brotherhood is the parent cell, out of which, by reproduction, the whole body of the Church comes. To deny it, in theory is heresy; in practice, is schism. Hence the recognition of it was made a criterion of the Christian life, I. John 3: 14-17. Its prominence in the Apostolic teachings, I. Thes. 4: 9; Rom. 12: 10; Heb. 13: 1; I. Pet. 1: 22; II. Pet. 1: 7, was not incidental. Not to believe in the Church, was not to believe in Christ. Of the individualism of our time, the atomic church theory,

they knew nothing. With them the Church was a reality and the instinct to organize they looked upon as the true Christian instinct.

(3) But if the salutations show how creative and concentrative love is, in some of its operations, they show, no less clearly that, it is "dispersive," in others, Ps. 112: 9; II. Cor. ch. 9. One is struck with the assiduity, industry and laboriousness, of the Christians of Paul's time. The naked enumeration of names is impressive. In Romans, Colossians, and Philemon; Priscilla and Aquila, Andronicus, Junia, Urbane, Timothy, Mark, Justus, Epaphras, Archippus, Lucas, Demas, and Aristarchus, are all saluted as fellow-workers in the Gospel. To these names we must add others who had part in the same ministry, but who are differently designated. "Mary who bestowed *much labor* on us, Rom. 16: 6." "Tryphena and Tryphosa, who *labor* in the Lord," Rom. 16: 12. "Persis, which *labored much* in the Lord," Rom. 16: 12. To these we must add still another order "in the ministry"—the letter carriers of Paul, the bearers of verbal messages, and contributions, the deputies going by command to inquire after the condition of churches, and coming from churches to inquire after the Apostle, and serve him. In this class come such names as Titus: "my partner and fellow-helper concerning you," II. Cor. 8: 23. Timotheus: "who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways, which be in Christ," I. Cor. 4: 23, Tychicus: "a beloved brother, and faithful minister in the Lord, who shall make known to you all things; whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts," Eph. 6: 21, 22. Time would fail us to write out the manifold labors of Epaphras, Artemas, Epaphroditus, Onesiphorus, Erastus, Silas, and "with others his fellow-laborers, whose names are in the Book of Life," Phil. 4: 3. These names and portraits would make a fit companion-piece to that which Heb. 11, calls up before the imagination. These current facts show that not only was the primitive Church organized, but it was organized on a wide-working basis. We lose the force of the idea of Christian industry here presupposed, because we have permitted ourselves to regard "laboring in word and doctrine," as almost the whole of Gospel work. The labors of hospitality, of fellow-imprisonment, of helping the poor, ministering to the sick, &c., which we have committed to the state,

or to voluntary associations, the early Church gladly assumed for herself, and in the spirit of its divine founder, "went about doing good," bending her shoulder to every burden, under which men were groaning and sinking; pointing the way, to the lost and bewildered; and pouring forth the oil and wine into the wounds of a way-laid and perishing world. Such love and labor made Christian intercourse close and frequent, notwithstanding the obstacles presented to the traveler, in those days of few good roads and many bandits. We almost marvel at the frequent intercourse suggested, in the salutations of Paul. We find, in Rome, a score of persons, whom Paul had met remote from the capital, men who had labored with and for him, in Eastern Europe and Asia, and who are now again, for the first, or second time, in that city. But our idea, of the wide-spread activity of those times, is still further enlarged, by the fact that many of these fellow-helpers, in the Gospel, are women. How came they, the "homely," as Milton defines it, so far from home? It was the intense "dispersive" power of Christianity that caused it. It was following Christ's example, and Christ's last command, Matt. 28: 19, upheld by his last promise, Matt. 28: 18-20. With these words burning, in their hearts, even the Christian women feared no evil. The same faith which, in our day, has bloomed, in the life of Florence Nightingale, Dorothy Dix, and Elizabeth Fry; the same faith which bloomed in the mission of Mary Fisher to the sublime Porte; that same faith then blossomed in the lives of Mary and Priscilla, and Persis.

We shall be pardoned, if we extend this thought a little more, though it will be done in the simplest catalogue style. In an age and country, where woman had little name, or place, Matt. 6: 3, we find in Paul's greetings, the following individuals: Phebe, Priscilla, Mary, Junia, Tryphena, Tryphosa, Persis, the mother of Rufus, Julia, the sister of Nereus, Pudens, Claudia, Euodias, Syntyche, and Apphia. The roll is illustrious. It is a worthy continuation of the succession, which began with the founder of Christianity: the three Marys, Joanna, Salome, "Susanna and many others which ministered unto him of their substance," Luke 8: 2-3. To these may justly be joined, in glorious fellowship, Lydia, Acts 16: 14, Chloe, I. Cor. 1: 11, Damaris, Acts 17: 34, in Thessalonica, "the chief women not a few," Acts 17: 4, in Berea, "the honorable women," Acts 17: 12 and "those

women which labored with me, in the Gospel," in Philippi, Phil. 4: 3.

Under this free and frequent Christian intercourse, grew up such noble characters, as Gaius and Stephanas. The men, who "kept minister's tavern" in those days. The former was "Paul's host, and of the whole church," Rom. 16: 23. One of the few men whom Paul had baptized, I. Cor. I: 14, but one who never seems to have forgotten that he was a life-long debtor to the Church. We know that some of the commentaries, and perhaps Geography too, Acts 19: 19; 20: 4; I. Cor. 1: 14, are against us, in supposing that this is the same person to whom John addresses his third Epistle, but "the well-beloved Gaius" of John so strongly resembles the Church's host mentioned by Paul, that we take them as the same,—certainly the same in spirit and practice, III. John 5-8, and probably in body. He had now grown old, and infirm in body, v. 2, but hale and young in soul, v. 2. There were many calls for "the prophet's chamber," in those days, and "the house of Stephanas," I. Cor. 16: 15, had also, "addicted (*расов*; fitted up, themselves and house) themselves to the ministry of the saints." In those days, when all this work was done by a poor church, such things were necessary, and the Church adapted herself to her circumstances. The community of goods, Acts 4: 32, had ceased to be a practice, but, succeeding that exuberant growth of liberality, there followed the better regulated, but hardly less glorious, aftermath. In these degenerate days, when ministers are invited to preach installation and dedication sermons, at their own charges, it is refreshing, and improving to see how Paul threw himself, on the liberality of the poor churches, of his day. He expected to be "brought on his way," in his missionary journeys, Rom. 14: 24; II. Cor. 16: 6; II. Cor. 1: 16. This had been their liberal conduct, in the beginning of the work, Acts 15: 3,—for this he commends the Philippians, again and again, in his letter of thanks to them; and such also was the conduct, that he expected to be shown towards others, as well as towards himself, Titus 3: 13: They had a lively sense of that indebtedness to the Church, which Paul so touchingly alludes to, in v. 19 of the Epistle to Philemon. They owed all their hopes of the future to the Gospel, and it seemed a small thing to them to give their all for its promulgation.

(4) One other thought seems necessary to complete this part of the subject. The salutations furnish many facts

illustrative of the truth, that God has, in the administration of the kingdom, a special reference to, and reverence for, the family. That was the first form, in which the church and state were organized, the primordial matrix, which should determine all such future forms of government among men. The history of the Church, under the old dispensation, is full and emphatic, on this point, and it is easy to see that God had a special regard for this paradisiacal institution. The first "holy family" was not that one, which Raphael's immortal pencil has made the common heritage of Protestant as well as Catholic households. The first holy family lived in Eden. To this sacred pair Luke traces the lineage of Jesus of Nazareth, Luke 4: 23-48. The next "holy family" was that one, which God called from beyond the Euphrates—Abraham and Sarah. From this sacred household Paul deduces the descent of Christ, Gal. 4: 16. Then comes "the holy family," in which God was "manifest in the flesh." The old benediction remains, and the salutations show it frequently. We have already shown, under the organizing tendency of the primitive Church, that the Gospel was a household gift. Parents and masters embraced their children and slaves, in the arms of a common faith. The Abrahamic covenant was recognized as in undiminished force, the old and partial seal was broken, and a new and larger one affixed; but it was the seal, not the covenant that was changed. Now in turning to the greetings of Paul's Epistles, we are struck, with the repeated recurrence of *οὐρανίου*—kinsman. Blood seems to transmit every thing but grace. The kindred of Paul who had embraced the Gospel, and whom he has occasion to mention are: Andronicus and Junia, Herodion, Lucius, Jason, and Sosipater. If we look at the list again we find that it contains the names of Priscilla and Aquila: husband and wife; Nereus and his sister; Rufus and his mother. Beside these it is highly probable that Andronicus and Junia, Philologus and Julia, Philemon and Apphia, Linus and Claudia, and Eubulus and Pudens, were husband and wife. In Timothy there was a direct descent of faith through these generations, II. Tim. 1: 5. God loves the family. Even among the twelve Apostles there were three pairs of brothers: Peter and Andrew, John and James, James of Alphaeus and his brother Judas.

III. We come now to the relations, which these salutations bear, to the inspiration of the Scriptures. It is two-

fold : first, as they relate to the Epistles themselves, as part of the canon ; and secondly, as they stand related to the subject of inspiration.

1. Let us look at the bearing of the salutations on the letters themselves. The most obvious thought here is the air of reality, with which they invest each letter. This realism, which they serve to impart and infuse, is one of the most distinguishing features of the Bible, in contrast with pretended revelations. This is the rock upon which the mythical theory is dashed to pieces. These names are so many witnesses attesting the genuineness of the document. They stand out on and illuminate this portion of Scripture, as do the rivers and mountains of the holy land, whose names are interwoven with the life of Christ, and whose channels and shadows are there to-day, testifying that the things written of him are verily so. These names are a part of that system of proofs, by which God has made the Bible an integral portion of the external world. Its Geography and Botany, its climate and architecture, its laws and customs, have been so framed into the structure of his word, that we can now subsidize these stereotyped witnesses. When the most destructive criticism has flattered itself that the Old Testament lies a ruin—behold Nineveh is exhumed, and after a silence of four-score generations, “the (sculptured) stone cries out of the wall, and the (charred) beam, out of the timber, answers it, Hab. 2: 11. It is by the side of this kind of testimony that the names, in Paul’s greetings, take their place. They were the cotemporaries and co-laborers of the Apostle, and are so wrought into the texture of these Epistles, that like the flowers in damask silk, they give to it both its beauty and strength. When we read these names, such is the number and force of the associations, which at once present themselves, that it is impossible to resist the conviction, that, here, we have real men and women. No fable, however cunningly devised, could frame such “a counterfeit presentment” of a true historical letter. So impossible is it for man to create a plot of events, in which, self-destructive collisions shall not occur. Each name, in the salutations, and there are many, had a history, and that history was a part of the plot of the times ; no two could change places, without conflict and confusion. We may flatter ourselves that we could blot one out, and there would be no vacuum. We might as well attempt by murder, to take one of our fellow-men out of the line of life and again close up the breach ; or



strike a star from the Pleiades, and not mar their "sweet influences." The astronomer would see, by his celestial scales, that a star had been lost; the sharp eye of Nemesis would hunt down the wretch, who had struck out the living link; and a future developed criticism of the Bible would demand that the erased name should be inscribed anew. These names were not incidental, much less accidental, for "nothing is accidental in the Bible;" They are there because they belong there, and because they belong there, their testimony to the genuineness of the letters is so important, and so significant.

In this connexion, we must also consider that it is mainly by these names that we are able to form a just conception of the character of each letter: the nature of its contents, and the circumstances under which it was written. It is in this way that we learn how these Epistles found their place, in the sacred canon. Take these names away from them, and you shake the foundations of their inspiration. You destroy the moral ground for their composition. Epaphroditus is sponsor for the letter to the Philippians. Without him we have no evidence that it would have been written, or was written. He had been sent, by the church at Philippi, to Rome, to inquire out, and supply Paul's wants, Phil. 2: 26; 4: 18. He carries back the letter now bearing their name, and the necessary explanations concerning the Apostle's state, Phil. 2: 19. On this one name therefore hangs the genuineness of the Epistle. In the same manner Epaphras, and Tychicus, and Onesimus are incorporated with the Epistles to Philemon, and the Colossians, and the encyclical letter to the Ephesians. These, and such like men, not merely served as commentators on the Epistles entrusted to their hands; they did not exhaust their mission in merely complimenting them; but they became, in their visits, to the different Churches the occasions of the origin of such letters, and of just such. Their names therefore bear a double relation to the genuineness of the Epistles. They stand, at the beginning or end, to seal them; and are placed in the body of the letter as the nucleus about which the whole grew, and took its peculiar complexion and texture. If therefore we cut off, the introductory and concluding greetings, from the Epistle to the Romans, we destroy its canonicity. It might still resemble Paul's other letters, in style; it might teach nothing inconsistent with the Epistles authenticated by this set of double seals, but it would not be an in-

spired letter, nor, indeed, a letter at all. The Epistle to the Hebrews is a partial illustration in point. It has no Epistolary introduction. Names, authority, greetings, prayers and doxology, are all omitted, and, but for the conclusion, would be destitute of all *prima facie* evidence of being a letter at all, least of all, a letter from Paul. We are therefore shut up to these initial and concluding proofs of a genuinely inspired correspondence. The names may seem, as only the fine dust in the balances, but it is their weight which inclines the critical scale on the side of genuineness. Vanini, in his trial for Atheism, declared that, the existence of God could be proved, from a straw. We think it may also be affirmed that, such are the compact and vital inter-relations of all scripture, and such their connexion with circumstances of time, place and persons, that their inspiration may be proved from these salutations.

2. The fact, which first arrests the attention, in considering the relation which these greetings sustain to the inspiration of the scriptures: is that the epistolary form should have been chosen, as the means of divine communication. It is a fact of much significance; for the medium was one, hitherto, untried, in making up the contents of either canon. The Old Testament had its History, ranging through the entire scale, from bare annals to a poetical Idyl; its prophecy, touching all the chords of hope and fear; its allegory; its ethics: practical and theoretical; and its poetry, but no letters. In the New Testament we have also History, Biography and Prophecy, and these may be considered as forming the parallel, as far as it goes, between the two canons,—but here we have, in addition, the letter as a vehicle of inspired communication, and in the use of this form, the difference is marked. The choice of this new mode would determine, in a good degree, the contents of the revelation. It would necessarily be emotional, individual, colloquial and subjective. Such communications too would be peculiarly racy, for through them the writer would pour, in a mingled stream, fact and feeling. Some would be called forth by a sudden exigency, others would be longer maturing. Those springing from, and prompted by, gratitude, would differ widely from those, which were apologetic, or polemic. The purely didactic would bear little resemblance to those called out by threatened defection, or apostacy. Now the Synoptical Gospels, considering their authorship, are singularly objective and unimpassioned; the self-control so ap-

parent, in them, is one of the distinctive facts, in the proof, of their authenticity. Even John is objective, though not unimpassioned, but the feeling is not subjective to the writer, it only seems so, because it brings us so near the great sufferer himself. There is colloquy, in the Gospels; but Christ is the Master of the dialogue, the other interlocutors being little more than mutes. When the Gospels are individual, Christ is again the chief figure; and so, when the subjective element arrests our attention, it is Christ, and not the writer, whose heart is laid open. We readily concede, to the Son of God, the privilege of uttering his own feelings and urging his personal interests. As the prophetic "man of sorrows," he may pour out his griefs—they are divine; as "the Lord of all" he may invoke our sympathy or aid, for himself and cause—all his desires are inspired. He is with us, in the guise of a man, nay, a servant, yet *Omnia Jovis plena sunt*. But we must advance a long step, in our idea of inspiration, if we would accord to Paul—a mere man, such immunities. True he was inspired, but so were Matthew and Mark, and yet they ask no interest in their tears. If they did weep, over the afflictions which befel Christ and his cause, their records are unstained by the mark of a single tear-drop. Not so Paul's writings; they are stained on every page, and when God chose him, as the author of the inspired correspondence,—and the epistolary form, as the medium of its communication, he accepted and approved of all that would flow through his pen, out of that noble sur-charged heart. In the Old Testament, David the Psalmist is his analogue. The Epistles of Paul are prose psalms, and the subjective psalms are poetical epistles. It was conceded to David as to Paul, to record his own feelings—his emotions of joy and sorrow, of hope and fear, and to have them bound up in the canon as the normal and approved utterances of a sanctified soul. Their language ceases to be individual; it is the liturgy of the Church, the dialect of God. It is not an accident that, this large liberty of uttering personal feelings, was limited to the Apostles—Jude, James, John, Peter, and Paul, and their Old Testament compeer, David. Paul, to whom was permitted and committed the immunity of writing the chief part of the inspired correspondence, was, as we have seen, a nature singularly rich in its emotional endowments. His true greatness lay in his heart, though his intellect and acquisitions were of a very high order. God might have chosen an inferior moral nature, as his instrument, but God de-

lights to honor that nature, which, also, and already, is his work, by adding to it that which is above nature. This is the genesis of the truly supernatural. So the wonders of Egypt were superadded to her natural resources, to form the the plagues. So Christ was in the habit of engrafting his works upon those already existing, and so making miracles. So God took David from the sheepfolds. The son of Jesse had a noble nature, rich in endowments of the heart, and was thus fitted to be made the medium of a revelation so subjective as many of his psalms are. And so he chose Paul. What the ardent and energetic Jew already possessed, made him "the chosen vessel" for the peculiar office with which God entrusted him.

If now the question is asked: why did God choose the epistle, a form of communication subject to so many restrictions, from the writer's own feelings? We think, in the light of the previous discussion, an answer can be returned. Given a nature, such as Paul's; a work and experience, such as his, and divine aid; and the Epistle was the best possible medium. Between Christ's bodily presence, as a teacher, and the unembodied presence of the Holy Spirit, it would seem as if a connecting link should be put in,—a dispensation partaking of the character of both: personal and subjective like Christ, impersonal and subjective like the Holy Ghost. We think this dispensation is found first: in the surviving Apostolic college, and then on the Apostolic correspondence. In this manner Christ was gradually withdrawn from the Church. His "forty days," before his ascension, prepared the Church, for the rule of the Apostles in person; and this interregnum, for the era of the Epistles, after which, she could go on her mission with the subjective influence of the spirit alone—the objective being no longer present in the flesh and blood of inspired men, but simply in the Church, her ministry, records, and sacraments. The sun had gone down, the twilight had disappeared, and all that remained to the primitive churches, before they committed their feet to the general guidance of the Spirit, was the zodiacal light, which in the Apostolic letters, yet glimmered, from the heavens, on their upturned faces. This accounts for the letters, and this, too, we think, accounts for the large human element which God permitted to enter into them. It was the divine condescension sympathizing with an orphaned Church—or rather, we should say, with a Church that thought and felt herself orphaned, when the local presence of its founder, and the twelve, were

withdrawn. Therefore God seemed to speak so human-like, and to bend to the very earth, in his condescension. It is a part of the divine *κένωσις*. In other portions of holy writ, the divine is preponderant and almost exclusive; here the human takes precedence, and only does not expel the divine. The scale of inspiration is like the mystic ladder of Jacob. It stands upon the earth, it reaches to the heavens. There sits Jehovah, and here lies the Church, and holy men of old as they were moved by the Holy Ghost ascended and descended upon it. The salutations are the lowest round of the ladder; in them it seems as if only man spake, but it is nevertheless God.

In treating of the relations of the emotional element to the inspiration of the Scriptures, we have, thus far, cited only the salutations. We have done this because they are most obviously human, and because they lie on the surface. The more concealed exhibitions of the subjective element, of which the letters are also full, though full in differing measures, it was not our purpose to present. A complete exhibition of this part of the subject however, demands that we should, at least, enumerate the other external forms, in which, the personal and subjective element in the Epistles shows itself; but we shall not expand the topic. The *first* mark of its presence is in the claim of Apostleship. This claim is made, in all the letters, except the following: Philippians, I. and II., Thessalonians, Philemon and Hebrews. The *second* is found, in the persons joined in the opening salutation: I. Cor. 1: 1, "Sosthenes a brother;" II. Cor. 1: 1, "Timotheus a brother;" Gal. 1: 2, "all the brethren with me;" Phil. 1: 1, "Timotheus a servant of Jesus Christ;" Col. 1: 1, "Timotheus a brother;" I. and II. Thes. 1: 1, "Silvanus and Timotheus;" Philemon v. 1, "Timotheus a brother." *Third*, the person or persons greeted, Rom. 1: 7; I. Cor. 1: 2, 3; II. Cor. 1: 2; Gal. 1: 1, 3; Eph. 1: 1, 2; Phil. 1: 1, 2; Col. 1: 2; I. Thes. 1: 1; II. Thes. 1: 1, 2; I. Tim. 1: 2; II. Tim. 1: 2; Tit. 1: 4; Philemon 1: 3. *Fourth*, the prayers and thanks which are offered on behalf of the spiritual state of the persons addressed. These are found in all the Epistles, but Galatians, I. Timothy, Titus and Hebrews. *Fifth*, the doxologies ejaculated in the course of some of the letters, viz: Rom. 1: 25; Gal. 1: 5; Eph. 3: 21; I. Tim. 1: 17; 6: 15, 16; Rom. 16: 27; Phil. 4: 20. The *Sixth* and last mark of this kind is found in the closing benedictions:

Rom. 15: 33; 16: 20; 16: 24; I. Cor. 16: 23; II. Cor. 13: 14; Gal. 6: 18; Eph. 6: 24, 24; Phil. 4: 23; I. Thes. 5: 28; II. Thes. 3: 16, 17; Col. 3: 18; I. Tim. 6: 18; II. Tim. 4: 22; Tit. 3: 15; Philemon 25; Heb. 13: 25. These passages are so many indexes, all pointing to the heart of the writer. They are like the palms and oleanders of an oriental water-course, showing where the stream comes to, or near the surface.

We cannot lay aside our pen, without alluding to a picture, which has again and again, while we were engaged in studying the salutations, presented itself to our imagination,—and that is, what a noble subject, “Paul and his friends,” would offer to the genius and skill of some Christian artist. With the person of the great Apostle to the Gentiles as a central figure, surrounded by the portraits of his co-laborers. The majestic form of Barnabas, Acts 14: 12; the noble presence of Luke, Silas, Timothy, and Titus; the angelic faces of the Christian women; the benevolent features of Gaius and Stephanas, and those other illustrious names, unknown to us, but inscribed in the Book of Life, Phil. 4: 3,—what a halo would they throw about his person! Well might he call such a company his “joy and crown.” Phil. 4: 1. When we dwell on this thought, we can think of nothing but Murillo’s “Annunciation.” Here too, as in that picture, the atmosphere is cherubic, and the rustle of wings is it not that of “ministering spirits sent to minister for them who shall be heirs of salvation,” Heb. 1: 14.

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## ARTICLE VIII.

### SELF-CULTURE.\*

Growth is the design of all Culture. He who does what he can to develop his individual nature, to bring into active exercise all his powers and capacities, so as to become well-proportioned, efficient and excellent, engages in the work of Self-Culture. Man has been endowed with moral and intel-

\*This is the substance of an Address, delivered, some years ago, before the Alumni Association of Pennsylvania College. Fragmentary parts have been printed, but they are here given, by request, in a connected form, so as to complete a series of similar Addresses.

lectual faculties, which not only distinguish him from the whole visible creation, but which entirely separate him from any affinity to it. These powers are progressive and susceptible of improvement. With culture they continually advance and become more and more enlarged and invigorated. Without it, they are subject to deterioration. They decline, decay and perish, unless they are permitted to exercise the authority assigned them by a wise and beneficent Providence. Self-Culture is the great instrument by which the character of man is formed, the instrument by which the intellect is to be unfolded, and the heart, the seat of the affections, is to be moulded. It lies at the foundation of all good character; it is the source of all rational enjoyment, the means of all genuine distinction. In this is involved our dignity, our usefulness, our influence, our happiness, our all. Without it we are nothing; with it we may be everything. Its influence over human character is very great, influencing it with an almost invincible power to good or evil results, shaping its destiny for time and eternity. It is the only lever which can raise us from the degradation to which the tendencies of human nature incline us.

To train the intellectual and moral powers, to give them the proper reliance on their own resources, to fit them for spontaneous and harmonious action, is all important. By culture the mind may be supplied with exhaustless stores of wisdom, the evil passions may be subdued and the better part of our nature developed and strengthened. Man, that is content, like the worthless weed, to rot where he grows, instead of embellishing society with his intellectual and moral worth defeats the end of his being and can scarcely be said to live. In the accomplishments of those around him he takes no delight, for they remind him of hours mispent and powers unimproved, opportunities slighted, talents wasted; and deriving no pleasure from without, he has no world within, to which he can retreat for consolation or repose. In this condition he yields to the unholy seductions of vice, herds like the prodigal with swine, extinguishes the spark of the divinity, that once burned brightly within him, and prostitutes his glorious birthright to everlasting infamy.

Self-Culture is intellectual. The pursuit of knowledge is our duty and our privilege. This we may infer from the objects around us and the forms within us. It is this that chiefly dis-



tinguishes man from the brute. It is this, which produces so great a diversity between savage and civilized life, that makes the principal difference between men as they appear in the same society. It is this that lifts a Franklin from the humble position of a printer's boy to the highest honors of his country, and engraves his name on the roll of immortality. It is this that takes a Sherman from the *last* and gives him a seat in Congress, and there makes his voice heard among the wisest and best of his compeers, till the eyes of a nation gaze upon him with wonder and admiration; that elevates Bowditch from a cooper's shop, Burritt from the *anvil*, Simpson from the *loom* to a place among the first of mathematicians, and Herschel from the obscure office of musician in a military regiment to a prince among astronomers. It has even fired the bosom of the slave and, sundering his ignoble bonds, has raised him to the most honorable rank in philosophy. Knowledge is power. It is the philosopher's stone, the true alchemy, that transmutes everything it touches into gold; the sceptre which gives us our dominion over nature; the key which reveals to us the treasures of the universe. Knowledge is a birthright which nature prompts us to cultivate and acquire.

"For this the daring youth  
Breaks from his weeping mother's anxious arms  
In foreign climes to rove; the pensive sage,  
Headless of sleep, nor midnight's harmless damp,  
Hangs o'er the sickly taper."

Knowledge is the proper aliment of the soul. The uninterrupted pursuit and constant acquisition of new truths is often attended with a greater enjoyment than that which accompanies the accumulation of wealth, a successful campaign for high office, or the most brilliant achievement. Witness the almost frantic exultation of the philosopher of Syracuse on the discovery of a method for testing the purity of the crown of king Hiero, and the still more remarkable manifestation of delight in the great Newton when, verifying his theory of gravitation; as he approached the conclusion of his reasoning, the intensity of his pleasure deprived him of all power over the nerves of motion, and he found it necessary to call in the aid of another hand to finish the operation. When the sage of Samos completed his demonstration of the equality of the square of the hypotenuse and the sum of the squares of the other sides of a right-

angled triangle, there were no bounds to his joy. No California explorer ever opened a mine with the ecstasy he experienced. A hecatomb to the gods could not adequately express his gratitude and triumph.

Among the appliances of Self-Culture or the elements, necessary to its success, is *Resolution*. This is a characteristic which seems born in some, but which can be cultivated by all. Even those who are naturally indolent and sluggish may acquire a resolute purpose. Its power is almost omnipotent. It imparts strength to weakness, and opens to poverty the world's wealth. It spreads fertility over the barren landscape, and bids, as if by magic, the choicest fruits and flowers spring up and flourish in the desert. It disarms difficulties at first apparently insurmountable, and almost endows us with a new sense. The determination to attain a certain end is nearly the attainment itself. He that has resolved upon a certain thing, by that very resolution has scaled the greatest barrier to its accomplishment. But an unconquerable resolution must take possession of the soul, so that all its powers may be exerted, and the *vis inertiae* of our nature overcome, so that we may be deaf and dumb to the temptations that surround us, and press forward continually towards the prize, which is to be the reward of our toil. Such a determination it must be as the Romans manifested when Hannibal, after the slaughter of Cannæ, triumphant and apparently irresistible, stood thundering at the gates of Rome; such as Lucan ascribes to Cæsar—*nescia virtus stare loco*—an inflexible resolution, undismayed by obstacles, uninfluenced by opposition, or rather so influenced, that opposition will make us like the fabled "spectre ships, which sail the fastest in the very teeth of the wind." Difficulties, instead of discouraging us, must rouse us to action, and stimulate to greater exertion. Our language must be Lord Bacon's motto, *Invenian viam, aut faciam*. Our spirit must be that of Bonaparte, who, when told on the eve of a battle that circumstances were against him, replied: "Circumstances! I make or control circumstances, not bow to them." Robert Bruce, the restorer of the Scottish monarchy, being out on an expedition to reconnoitre the enemy had occasion to sleep at night in a barn. In the morning still reclining on a pillow of straw he saw a spider climbing upon a beam of the roof. The insect fell to the ground but immediately made a second effort to ascend. This attracted the attention of the hero, who with regret saw the spider fall a

second time from the same eminence. It made another unsuccessful attempt. Not without some curiosity the monarch twelve times beheld the insect baffled in its aim, but the thirteenth effort was crowned with success. It gained the summit of the barn, and the king, starting from his couch, exclaimed: "This little insect has taught me a lesson; I will follow its example. Have I not been twelve times defeated by the enemy's superior force? On one contest yet hangs the independence of my country." In a few days his anticipations were fully realized by the glorious results of the battle of Bannockburn. Little more than two centuries ago, you might have witnessed a small, sickly, timid boy, at a country-school in England, subjected, in addition to the harsh treatment of his master, to the tyranny and frequent blows of his associates. One of them was particularly severe in his mal-treatment of the poor lad, who in a corner, alone and friendless, in bed, in the still hour of night, shedding bitter tears, would reflect on his unhappy state and the cruelty of his school-fellows. "I cannot," said he, "repel blow by blow; I cannot pay back in kind what he inflicts, but I will take my revenge. I will apply myself to my books; I will be at the head of my class; I will look down, as a superior, upon this cruel boy." The resolve of the disconsolate youth was acted upon. He did apply himself, and with such success as not only to be at the head of his class, but afterwards of England, of Europe, and of the world. It was the great Newton himself, who, as the high-priest of nature, searched out many of her mysteries, and removed the covering that had been spread over her since her foundation. Frequently in subsequent life did this philosopher allege that if he had done more than his fellow-men, it was due to a resolute purpose rather than any genius he possessed. It was the same spirit, too, that gave a hemisphere to the world. Now that the continent on which we live is fully known, it may seem to many that its existence must have appeared a plain truth, which Columbus could have had no difficulty in detecting. But does not history tell us that the distinguished Genoese was obliged to persevere amid the opposition of the learned and the indifference of the rulers of that day, wandering from court to court, trying in vain to procure a hearing for his chimerical scheme, as it was then regarded? Determined, however, in his convictions, he persisted till he saw and reached the new world. Instances, too, are on record in which this feeling has overcome the dis-

advantages of defects which seemed at first to forbid its exercise. One of the most eminent illustrations is the well-authenticated case of Saunderson, who, though deprived in infancy not only of sight, but of the organ itself, contrived to become so well acquainted with the Greek language as to make himself master of the ancient mathematicians in the original. His distinguished success in the higher departments of the science is attested by the fact that he was appointed to fill the chair that had been occupied by Newton at Cambridge. The lectures of this blind professor on the most abstruse points of the Newtonian philosophy, and especially on optics, filled his audience with admiration; and the perspicuity, with which he communicated his ideas, is said to have been unequalled.

*Patient application and unwearied effort* are essential in the work of Self-Culture. It was thus that Demosthenes, clause after clause and sentence after sentence, elaborated his immortal orations. There is no excellence without great labor. *Nil sine sudore.* The greatest results of the mind, like the coral reefs of the ocean, are produced by small, but continuous efforts, by the plying of constant assiduities; and as the sweetest rose often grows upon the sharpest thorn, so the severest labor often produces the most profitable results. Indefatigable labor is necessary to overcome that indolence of our nature, which often clings to us as tightly as the serpents entwined themselves around the bodies of Laocoön and his sons. The mind, unemployed, is like the blade of Hudibras:

"Which ate into itself for lack  
Of something else to hew and hack."

There is a disparity in men's natural endowments, but how often does the less favored far outstrip him, upon whom Nature has more generously lavished her gifts! Too much influence is often ascribed to Nature. Many, with all that has been done for them, sink into oblivion and contempt. It may be to the sluggish and supine a pleasing doctrine that Nature does every thing, and without her aid nothing can be accomplished. For then, if we are favorites, we are excused from further exertion, and if we are proscribed, no exertion will avail. But the man who entertains this doctrine of intellectual predestination usually predestines for himself. Without industry, all Nature's gifts are like the steward's buried talent; they produce nothing, and moulder in their

native soil: the heart, of which they were designed to be the ornament, becomes their sepulchre; their garden is their grave. Man is formed for activity. Exertion is the true element of a well-regulated mind.

We must be in earnest. No other engagements must interfere with our pursuits. We must have a distinct aim, a single devotion to the object, which will exclude all aims that do not directly or indirectly tend to promote it. This was the spirit of those who have accomplished most for their race, who *being dead, yet speak*. It was in the ruins of the Capitol, that Gibbon conceived his immortal *Rome*. In a cavern on the banks of the Saal, Klopstock meditated his *Messiah*. In the retirement of Woolsthorpe, Newton investigated the law which governs the universe. It was in the seclusion of Erfurt that the Saxon Reformer received into his soul the new *evangel* of faith and freedom. It was also in solitude that the eloquence of him was formed, who addressed the Athenian people in those fervid strains, which

"Shook the arsenal, and fulmin'd over Greece  
To Macedon and Artaxerxes' throne."

Nothing could seduce Socrates from the rigor of his devotions. It is said he could remain a whole day, utterly lost in profound reflection. Fichte, even in childhood, had acquired the power of abstraction to such a degree that he could stand motionless for hours, gazing on the distant ether.

But this spirit of endurance cannot come, except from a habit of labor, carefully acquired and steadily maintained. The habit of close investigation cannot be formed in a day. Exercise is the principle of all culture. As the arm tied up in a sling gradually loses its strength and becomes averse to motion, so for want of exercise the mind is enfeebled and loses its vigor. The power of intellect is strengthened by effort. *Posse tollere taurum, qui vitulum sustulerit*. It was by commencing, when a boy, to carry a suckling heifer that the shoulders of Milo became strong enough to carry an ox. Repetition enables us to perform that which was at first difficult, perhaps painful, with ease and satisfaction. As a traveller is apt to fall into a beaten path and follow its direction, so the thoughts are disposed to pursue the course which they have often followed before; or as the stream gradually wears the channel deeper, in which it has been wont to run,

so the current of the mind is influenced by the course in which habit has taught it to flow.

Bitter and fruitless have been the regrets of some of the literary master-spirits of the age, those whom the world delights to honor for the extent of their knowledge, and even the devotion of their application, over the misspent hours of their early life. How much would this sentiment be aggravated, if it were not softened by the redeeming application of after years! In his autobiography, Sir James Mackintosh, speaking of his deficiencies at school, says, "I went, came and lounged as I pleased, but no subsequent circumstance could make up for that invaluable habit of rigorous and methodical industry, which the indulgence and irregularity of my school-life prevented me from acquiring, and of which I have painfully felt the want in every part of my life." Scott also makes the following declaration: "It is with the deepest regret, that I recollect in my manhood the opportunities of learning, which I neglected in my youth; through every part of my literary career I have felt pinched and hampered by my own ignorance, and I would at this moment give half the reputation I have had the good fortune to acquire, if by so doing I could rest the remaining part upon a sound foundation of learning and science."

But a want of leisure is often presented as an apology for the neglect of mental culture. Those, however, who constantly urge this plea, are daily wasting time which might be devoted to self-improvement. The industrious, systematic man always has leisure, and it is surprising what a methodical disposition of the time will achieve. How much has frequently been accomplished by men who have been in engaged in occupations, involving an immensity of responsible duty, by gathering up the fragments of time! At the time that Sir Walter Scott was publishing works at the rate of four volumes a year, he was faithful and efficient as an advocate and a clerk of the Court of Sessions in Edinburgh. The best productions of Lord Brougham were written when he was barrister in full practice and leader of the Opposition in the House of Commons. Those profound and labored works of Cuvier which are unrivalled in depth of thought and accurate research, were the result of hours abstracted from the multifarious duties of high and official position. No matter how arduous the labors of a man's profession may be, he still has time for literary culture.

*Faith* is necessary to the successful exercise of the mental faculties. There must be faith in the practicability of Self-Culture. An individual must believe that he is capable of producing successful results. There must be confidence in our own powers, confidence in the power of effort, confidence in a higher than human power—that God will help us, if we will help ourselves. This faith is often the forerunner of success. The very belief of the possession of capacity to achieve any just and meritorious object often impels the mind to active effort. We should be schooled to draw on ourselves, to feel that there is a power within us which can reason, and that, under Heaven, it depends upon our own will, whether these faculties shall reach their exalted destiny. That which is timorously undertaken is often relinquished in despair, or, if performed at all, is seldom well performed. Pope furnishes an illustration, who, in his youth, thought that there was nothing he could not accomplish, to which he would devote his energies; and Dr. Johnson has observed that this minute perception of his own powers was the occasion of his reaching as high a point of perfection as it was possible for a man with his moderate endowments to attain. A modest estimate of our own powers is always becoming, but it is by no means inconsistent with a proper reliance upon ourselves. We continually see the salutary effects of this self-reliance; but notice the single exemplification, furnished in the faculty of memory. Engage in the investigation of any subject you please with an entire confidence in memory, and it will rarely desert you; distrust it, and it has gone. Such is the nature of all the properties of the mind.

But the active mind, when it once begins to operate, seizes knowledge from every direction, and collects from every source its appropriate food. A single thought, or a casual circumstance exciting inquiry, has been the means of leading to some of the greatest discoveries and some of the most wonderful inventions. Copernicus had heard that one of the Greek philosophers believed, that the earth revolved on its own axis every twenty-four hours, and performed its revolution round the sun in the course of a year. The remark had been made again and again by others before Copernicus, but was doubtless regarded as a wild hypothesis. He made it a material for his thoughts to work upon, and the result was an entire revolution in the opinions of the schools, and the universal adoption of what every tyro sees



to be among the simplest truths of astronomy—the relative position and motion of the planets, with the sun for their centre. A beautiful illustration is also afforded by Galileo's discovery of the regularity of oscillation in the pendulum. It was while standing in the cathedral of Pisa, that his attention was directed to this most important fact by observing the movements of a lamp suspended from the ceiling, which some accident had disturbed and caused to vibrate. Now this was a phenomenon which had often been observed, but no one had seen it with that philosophical attention, with which it was examined by Galileo. The young Italian philosopher saw at once the important application which might be made of the thought suggested to his mind, and by careful and repeated experiment he discovered the principle of the most perfect measure of time which we yet possess. The residence of Priestley in the vicinity of a brewery arrested his attention to the extinction of lighted chips in the gas, floating over fermented liquors, which led him to examine and analyze the several gases; and the various results of his first experiments were succeeded by others, which, in his hands, soon became pneumatic chemistry. To the mind of Galvani, the muscular contractions upon the leg of a frog suggested the idea of galvanism; and so simple a thing as the falling of an apple, seen by all the world a thousand times before, presented to Newton the thought, that gravitation was the mighty bond of the universe, upon which the mechanism of the heavens is balanced. The man who is intent upon the business of Self-Culture will make every thing tributary to this purpose. Every object, with which he comes in contact, will minister to his improvement, and will, like the fabled touch of the Phrygian king, be turned into gold. It is said of Sir Walter Scott that he never met with any one, even the most stupid servant who watered his horse when he travelled, from whom he did not gain some new ideas which were of value to him.

Our own country affords peculiar facilities for the exercise of Self-Culture. Here the ancient and trite maxim, *Quisque suæ fortunæ faber*, is strictly and emphatically true. Under the influence of our free and equal institutions, the door of competition is thrown wide open to well-directed talent, no matter how obscure its origin. Here no distinctions are recognized but those of intellectual and moral

worth. With us there is no royal favor to court; "every freeman is a chartered king," and an improved intellect will shed a greater lustre around his brow than the brightest jewel in a monarch's crown. No human power can give it to him without his will; with or without his will, no human power can deprive him of it.

But culture will fail to accomplish its best ends, unless the intellectual is accompanied with the moral and religious.

"They, who know the most,  
Must mourn the deepest o'er the fatal truth,  
The tree of knowledge is not that of life."

Although we may reverence the intellect, it must not be exalted above the moral principle. If we desire to produce a healthful, vigorous result, the heart must be disciplined. Man must be educated religiously as well as intellectually, or the first law of his nature is violated. The moral faculties have been given to us for noble purposes. If we use them wisely, they will secure our happiness and advance our highest interests; if otherwise, they will enhance our misery and work out our destruction. With the power to perceive the beauty of virtue and the deformity of vice, we must, if we would be happy, pursue the one and avoid the other. This provision of our nature we can neither resist nor evade. We cannot shake off this law, which is coiled around our very being. Very defective, then, is any culture which is not directed to the improvement of the heart—which does not aim to embrace becoming sentiments of morality and religion. Uncontrolled by the principles of the Gospel, it may prove an occasion of sorrow to the individual himself as well as to his fellow-men—a curse instead of a blessing to the nation. Let it be intellectual without this, and the powers of the human mind may be perverted to blight and destroy: they may be distorted to waste and devastate a continent, enslave and debase a people, corrupt and vitiate a whole community. Misapplied energies are terrible weapons of ill. Knowledge is indeed power; but it has power to do evil as well as good—to kill as well as to make alive. Unsanctified, it is an instrument in the hands of a madman, and increases his ability to do mischief.

"A foe to God was ne'er true friend to man."

Mere knowledge, however much it may be applauded, is worse than ignorance, if this be all. The educated rogue or

sceptic is certainly the more dangerous man. Extraordinary intellectual strength sometimes, it is to be regretted, defies restraint, and spreads dismay over those smiling regions it was designed to fertilize and bless. Intellect which, under proper culture, might have expanded and qualified its possessor for active usefulness, has often, through misguidance, assumed an inclination for the most debasing pursuits, and been brought into the most vigorous exercise only to augment human wretchedness and to prolong the reign of sin. The cultivation of the intellectual at the expense of the moral part of our nature, has presented the world with many lamentable examples of the perversion of genius—of men, highly gifted, who have devoted their talents and their learning to the advocacy of the grossest errors, and have attempted to undermine those principles on which human exaltation depends. The infidel Voltaire, in genius, attainment, and industry, had not perhaps a superior in the age in which he lived; yet what did he accomplish? To what useful purpose were the powers of his mind ever directed? What treasure did he lay up for himself either in this life or in the life to come? What legacy has he transmitted to posterity? His genius kindled, only to wither and consume, infusing poison and death into the atmosphere around him! There is Byron, too, so richly favored, who might have sung in strains as pure and as full of sweet benevolence as the author of *The Task*, and been an instrument of so much good to his fellow-men; yet, destitute of moral principle, he is blown about, like a skiff in the storm, without chart or compass, anchorage or helm, attempting to gild his monstrous vices with the meretricious ornaments of an extraordinary but depraved genius. Thus learning has ever been abused, attainments prostituted, and all talent profaned. Poetry, science, and literature, have in their turn all been devoted to some bad object. Gibbon and Hume, Bolingbroke and Laplace, became the advocates of a blind and mechanical atheism, or employed their unrivalled powers in advancing cheerless scepticism and in defaming the champions of Christianity.

"Talents, angel-bright,  
If wanting worth, are shining ornaments  
In false ambition's hand, to finish faults  
Illustrious, and give infamy renown."

True greatness cannot exist unless there be a sympathy between the intellect and the heart. It is only when there is

the adaptation of the one to the other, that the perfect character is developed. It was the expansion of the moral principle that caused the seeming mystery in the character of him whose image in its grandeur rises above all others, and who was pronounced "first in war, first in peace, and first in the hearts of his countrymen." All his actions were under the influence of this principle; and whether we view him in the retirement of Mount Vernon, or at the head of his little band of devoted patriots, or in the Executive chair of the Union, the eyes of all the world rested upon him:

"A combination and a form indeed,  
Where every god did seem to set his seal,  
To give the world assurance of a man."

Although exposed to temptation, and surrounded by fascinations and enticements, he remained unseduced, and in the generosity of his nature endeavored to impart to others the virtues, which his own heart possessed. The moral influence of his example was irresistible. The faithless and the false shuddered and shrank beneath his glance. The corrupt quailed before him. Those who plotted against him were overawed. His enemies were discomfited; their malicious designs recoiled upon their own heads. In intellectual endowments he had his superiors, yet in his moral qualities he surpassed them all; in his peerless worth he towered above all his cotemporaries. Compare him with Aaron Burr—a man of more than ordinary ability, of varied attainments, distinguished for his bravery in the field, his power in the cabinet, and unrivalled in the versatility of his genius, around whose brow the honors of the camp and the forum were successively entwined, and who was already hailed as the second magistrate of the young Republic—and how marked is the contrast! how vast is the difference in the influence they exerted! Turn to the brightest pages of history, and single out the proudest models of excellence in classic story, and where will you find one equal to our beloved Washington? His character, as it goes down to other ages, will become brighter and brighter, and, gathering fresh lustre with every succeeding age, will ever furnish an illustration of the truth of the inspired sentiment, *The memory of the just is blessed*. Of the value of moral culture we find a beautiful instance, also, in the character of Chief Justice Marshall, whose life was a national blessing, whose death was a national calamity! It was this

which enabled him to discharge the graver duties of the highest legal tribunal of his country with an integrity and a fidelity which, for more than one-third of a century, soared above the reach of party malediction or of personal envy, and rendered him the ornament of the forum and the bench, and the pride of his country. He commenced his career with the determination that he would never swerve from what he knew to be right—that all his actions should be regulated by moral principle. In his life, pure and holy, justice seemed embodied.

"He lived as one  
Sent forth of the Omnipotent, to run  
The great career of justice."

History affords the most ample proof, that where genius and attainment are united with high moral worth, and then alone, we have an approach to the perfection of human character, which is sure to be a blessing to mankind. Science is best studied by the lamp of inspired truth, and he who in his investigations would proceed without that safety-lamp is, like the miner groping in darkness, beneath the surface of the earth, exposed to constant danger from the explosive gases, which surround him, or liable to be crushed beneath the very object for which he toils. Science commits suicide when it severs itself from religious belief. Without the light of Christianity, intellectual knowledge can only be compared to Milton's Pandemonium :

"A dreary plain, forlorn and wild  
The seat of desolation, void of light,  
Save what the glimmering of its lurid flames  
Casts pale and dreadful"—

revealing only the miseries and ignorance of man, and betraying its own inability to relieve the one, or truly enlighten the other. Philosophy most successfully promotes her highest interests, her true dignity, by a cherished sympathy with the oracles of divine truth.

We are also admonished on this subject by the obituary notices of ancient republics which have come down to us in the history of the world. The experiment, too, was made in modern France, and with human reason and human power to aid in the trial. The idea of moral obligation was publicly and fearlessly renounced; the law of God was declared void; his existence was denied; his worship was abolished; his temples were closed; the Bible was burned; and instead of

the bright hopes of immortality, *Death is an eternal sleep* was inscribed upon the tomb; and the result may be learned in one of the darkest records in the history of time. The consequences were too terrible to be endured. France was forsaken in her madness by the offended God of the universe! She was converted into one vast field of carnage and crime, and made the theatre of horror and blood, the most appalling the world ever witnessed. Profligacy and vice, in all their terrific forms and most shocking aspects, every where shed dismay and desolation. In the eloquent language of Montesquieu, "This period was the consummation of whatever was afflicting or degrading in the history of the human race. On the recollection, I blush as a scholar for the prostitution of letters; as a man, I blush for the patience of humanity." Virtue is an indispensable requisite for the successful administration of any government. Says the learned Cousin: "We have abundant proof, that the well-being of a people, like that of an individual, is in no wise secured by extraordinary intellectual powers or very refined civilization. The true happiness of a people is founded in strict morality, self-government, humility, and moderation. No human institutions, in which men are assembled together to act in concert, no matter how limited be their number or how extensive, however wise may be their government or excellent their laws, can possess any measure of duration without that powerful cement—virtue in the principles and morals of the people." *Quid leges sine moribus vane proficiunt?* "Sooner," says the pious Plutarch, "might a city stand without ground than a State maintain itself without a belief in the gods. This is the cement of all society, and the support of all legislation."

We have the highest authority—the authority of Inspiration—for the deeply-interesting truth, that for our own happiness and the happiness of our fellow-men, for our present and future felicity, for its influence domestic and social, moral worth is of far greater importance than all the gifts of intellect, the advantages of position, or the wealth of the world.

"Peace follows virtue, as its sure reward;  
And pleasure brings, as surely in her train,  
Remorse and sorrow and vindictive pain."

It is a mistake to suppose, because the vicious man is sometimes successful and prosperous in life, and the virtuous man is often the victim of disappointment and adver-

sity, that therefore the condition of the former is to be preferred to the latter. Shadows and clouds may for a season obscure the path of the good man, and he may suffer sorrow and persecution; but he possesses within him a peace "which passeth understanding," which worldly pleasure can neither impart nor destroy. Not so, however, with the vicious. Although surrounded by objects of enjoyment, and soothed by flattery, and saluted by the acclamations of admiring thousands, the sword of Damocles, suspended by a single hair, hangs above him in his nightly slumbers; the ghosts of departed years—departed, never to return—dedicated, as they may have been, to selfishness and vice, to cruelty and folly,

"Flit through his brain in endless horror,  
Till naught remains of life but fear of death.  
And all of death is suffered but the name!"

How affecting and terrible the confession uttered, towards the close of life, by him whose extraordinary genius was exceeded only by his impiety and wickedness:

"The thorns, which I have reaped are of the tree  
I planted—they have torn me and I bleed;  
I should have known what fruit would spring from such a seed!"

We are responsible for the use, or abuse of the privileges entrusted to us, and our efforts, rightly or properly exerted will operate for time upon our country, and for eternity upon ourselves and those who may be influenced by our example. Truth will either rejoice in our agency, or weep over the wrongs, which we have inflicted upon her interests. What rich advantages of culture have we enjoyed and what solemn duties such advantages impose! If we have lived well, every moment as it passes will bear testimony to our claims to endless happiness; if we have lived ill, it were better that we had never been born. If time prove not for us, the decision of eternity must be against us. Let us constantly remember, that

"He most lives  
Who thinks most, feels the noblest, acts the best."

How vain are all those sources of enjoyment which spring not from the heart and which tend not towards the beneficent Creator of heaven and earth! How inestimable the treasures and triumphs of a conscience void of all offence, of a hope built upon the eternal Rock of Ages and mounting to the



skies! How many heroes in the time of trial have "dropped their masks and shrunk to less than men." Lysurgus, the distinguished Spartan, fell a victim to his own inordinate vanity. The stern and inflexible Cato, in the hour of disaster and distress, meanly deserted his post, and rushed unbidden into the presence of his Maker. The patriotic and magnanimous Brutus, instead of encountering misfortune, and resisting the storms of adversity, ingloriously plunged into the gulf of eternity. This is the character of all worldly philosophy. When its practical results are contrasted with those of the Christian religion, the spirit inculcated by the blessed Redeemer and practiced by his disciples, how wide the difference! The one is the offspring of this world, and dies in the death of the objects, that inspired it; the other is Heaven-created and Heaven-directed; its source, duration and reward are eternal.

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## ARTICLE IX.

### NOTICES OF NEW PUBLICATIONS.

*A Text-Book of Church History.* By Dr. John C. L. Gieseler. A New American Edition revised and edited by Henry B. Smith, D. D. Professor in the Union Theological Seminary, New York. In Four Volumes. Dr. Gieseler was born at Petershagen, Prussia, in 1793. Losing his mother at a very early age he received his first instructions from his grandfather who taught him, before he had reached his fourth year, to be a good reader. In his tenth year he was sent to the Orphan Home at Halle, where he enjoyed the counsels and care of Niemeyer, for whom in after life he always retained a profound regard. He assisted him in his studies and, on their completion, secured for him a position, as teacher in the Institution. Whilst engaged in these duties in 1813 he responded to the call of his country to enter the ranks, as a volunteer in the War for the freedom of Germany, and was present at the siege of Magdeburg. When peace was declared in 1815 he resumed his literary labors, and soon after was chosen Rector of the Gymnasium at Minden, and subsequently Director of the Gymnasium at Cleve. In 1819 he became Professor in the University at Bonn, by which Institution he had already been honored with the Doctorate of Divinity. His rapid advancement was, no doubt, due to his Critical Essay on the Origin and earliest History of the Written Gospels, which appeared in 1818, and was received by the public with so much favor. He also, at an early period in his career, published an essay on the Nazarenes and the Ebionites, and contributions on the Science and Grammar of the New Testament, which indicated talent of a high order and his thorough

philological culture. He was connected with the University of Bonn upwards of twelve years, devoting himself during the time with great assiduity to the prosecution of his favorite studies, the department of Ecclesiastical history, in which he gave instruction. It was at this period he commenced the publication of his "Text Book of Church History." In 1832 he was transferred to the University of Göttingen, where identified with every good enterprise and filling many important positions, he labored faithfully and efficiently until his death, which occurred in 1854. The name of Gieseler is scarcely more familiar to Germans than to English and American Theologians. In reference to the great value of his History there is no difference of opinion. It has received the general approbation of scholars in all countries of every ecclesiastical name. Of its kind it has no rival. The matter is interesting and generally reliable. Results are given with precision and impartiality. Accurate citations from the original authorities are carefully presented in the notes, so that the reader, in the critical examination of the subjects, is at liberty to judge for himself as to the correctness of the statements.

In the first three volumes of the History, which come down to the time of the Reformation, a thorough revision of the translation by Drs. Davidson and Hull, in the Edinburgh edition, has been made with additional references to more recent German works, as well as to English authorities. Important changes have been made by the American editor, in presenting more fully the meaning of the original and in correcting numerous mistranslations. The fourth volume has been translated entirely by Professor Smith, so competent for the task, and is characterized by the same excellencies as distinguish his version of Hagenbach's History of the Doctrines. This is the most thorough and elaborate portion of Gieseler's great work, and was the favorite object of his indefatigable labors, although not, perhaps, so well known in England or in this country. We here have exhibited the whole history of the Reformation and its results, the theological conflicts which prevailed, the doctrinal development during this period to the peace of Westphalia, the mutual relations of the two great branches of the Reformation, the German and the Swiss, the changes in Luther's views, and the growth of Protestant opinions. The fifth volume will contain an authentic history of the Roman Catholic Church during the same period, and also a history of the whole Church from 1648 to recent times, as published from notes left by Dr. Gieseler under the editorial supervision of his colleague Dr. E. R. Redepenning. The work when completed will form a full and accurate history of the Christian Church till 1848, and will be found an important help to the student, a valuable guide to all who are interested in ecclesiastical investigations, as it cannot fail to foster a love for historical truth and the dissemination of Christian freedom.

*A Manual of Church History.* By Henry E. F. Guericke, Doctor and Professor of Theology in Halle. Translated from the German by W. G. T. Shedd. Ancient Church History, comprising the first six centuries. Andover: W. F. Draper. Guericke's Church History in the original has passed through eight editions, which in a country so devoted to this branch of study as Germany, is the strongest evidence of its great excellence; and perhaps it would be difficult in the same space to

find so much matter, or so complete a history during the period, of which it treats, as is given in this Manual. The author in his theological position sympathizes most thoroughly with the peculiar views of Luther, and is very cordial in his reception of the Symbols of the Church. The work shows a deep interest in evangelical truth and is marked by accurate learning, careful research, and the exhibition of the practical, as well as the intellectual, aspects of Christianity. The facts are presented with great clearness, fullness and discrimination. The volume is one of the most valuable of its kind, in the department of ecclesiastical history.

*The Book of Psalms*, in Hebrew and English, arranged in Parallelisms. Andover: Warren F. Draper. 1863. The Hebrew text is according to Hahn, and the arrangement in verse with a few variations is that of Rosenmüller. In the English text the common version has been adopted, excepting the use of capitals at the beginning of each line. The Hebrew and English are so arranged, that the corresponding members are placed opposite each other. The occasional instances, in which the idioms of the two language interfered with such an arrangement, are indicated by braces, enclosing the translation. This attractive volume, printed on good paper and in clear type, is quite creditable to the Andover press.

*Memoir of Nathanael Emmons*. With sketches of his friends and pupils. By Edwards A. Park. Boston. Congregational Board of Publication. 1861. We have seldom experienced so much pleasure in reading a memoir, as Professor Park's Life of Dr. Emmons has afforded us. It is one of the richest works in the department of Biography ever published. The subject, a most eminent original and able preacher of his time, is sketched by an accomplished scholar, a gifted writer with rare endowments, whose vigorous and graceful pen adorns every thing which it touches. The incidents in the long life of Dr. Emmons have been diligently and carefully garnered up, and with great skill employed in delineating and illustrating the peculiarities of his character, as a man and a preacher, and his position as a theologian. We have risen from the perusal of the work, feeling, that we have been in close contact with a most remarkable man; we have received a vivid impression of his habits of life and of the views he entertained, on almost every question of general and ecclesiastical interest and gathered many important suggestions and practical lessons. The volume, we are sure, will be read with interest and profit not only by Congregationalists but also by Christians of all denominations.

*Memoirs of Mrs. Joanna Bethune*. By her Son, George W. Bethune, D. D. With an Appendix, containing extracts from the writings of Mrs. Bethune. New York: Harper & Brothers, 1863. Mrs. Bethune was the daughter of Mr. Isabella Graham, so well known for her earnest and active piety, and her disinterested and noble efforts on behalf of suffering humanity. The daughter was of a kindred spirit and was incessantly engaged in similar labors, establishing Sunday Schools, the Orphan Asylum and other Institutions, abounding in every good work, and humbly seeking Divine aid in the minutest and most secular duties. Her correspondence indicates a life of great activity, of deep spirituality and strong faith in the promises of God. The work is a most beautiful and touching memorial by a gifted, devoted son of a sainted mother, whose influence over his earlier and maturer years he always gratefully appreciated. Among the benevolent labors of Mrs. Bethune most prominent was the founding of the New York Asylum, in which were

associated Mrs. Hamilton, Mrs. Hoffman and other excellent women of the city of New York. We were interested in reading the volume, to find credit given to our own Francke for the influence, which his *Life* and the History of his Orphan House at Halle exerted in the establishment of an Institution which accomplished so much good, at a time too when comparatively little attention in this country, was given to such subjects. "It [the *Life of Francke*] became a study," says the biographer, "around the fireside and was regarded as a means, used by Providence to assist them in their benevolent difficulty."

*A Manual of Worship*, suitable to be used in legislative and other public bodies, in the Army and Navy, and in Military and Naval Academies, Asylums, Hospitals, etc. Compiled from the forms and in accordance with the common usages of all Christian Denominations. And jointly recommended by eminent clergymen of various persuasions. Philadelphia: George W. Childs, 1862. Dr. Shields, the compiler of this beautiful Manual, has shown himself peculiarly fitted for the difficult and delicate task, undertaken by him. He has accomplished a work, which in advance would have been pronounced by some altogether impracticable. The compilation seems to meet with general satisfaction. It has received the cordial endorsement of eminent clergymen of different Protestant denominations, such as Bishops Potter and McIlvaine, Presidents Woolsey and Sears, Drs. Boardman, Barnes, Durbin, Krauth, Williams, Stockton, Hodge, Dales, Harbaugh, Cooper, De Witt and Thompson. The Forms of Worship presented contain nothing sectarian, or to which any denomination might object; the selections have been made on the principle of retaining as much as is possible of what is common to all Christian people and as little as possible of what is peculiar to any. There is also a collection of choice Hymns, appended, together with complete and valuable Tables of Scripture Lessons, Psalms, Hymns and Prayers, as a Directory for ordinary and particular occasions.

*Chamber's Encyclopædia*.—A Dictionary of Universal Knowledge for the People. Illustrated. Vol. IV. Phil. J. B. Lippincott & Co. 1862. We have already spoken in high terms of this publication. It is a most excellent work, emphatically an encyclopædia for the people. We have examined with some care the volumes that have already appeared and are satisfied that the work is what it professes to be. The articles are brief and condensed yet fully comprehensive and sufficiently extended to meet the wants of the general reader, that large class of individuals who desire a reliable encyclopædia and yet, on account of the expense, are precluded from procuring a more extensive work. In opening the volume before us we find the articles on *Erfurt*, *Epistolæ Obscurorum Virorum*, *Erasmus*, *Fagging*, *Fasting*, *Genevieve*, *Grenade*, *Gesta Romanorum* and on other topics, clearer and more satisfactory than those often presented in similar works of greater pretensions. The beautiful wood-cuts, with which the work is illustrated, very much enhance its interest and value.

*Churches between the Mountains*. A History of the Lutheran Congregations in Perry county, Pennsylvania. By Rev. D. H. Focht, A. M., Pastor of Christ's Lutheran Church, New Bloomfield, Pa. Baltimore. T. N. Kurtz, 1862. Mr. Focht deserves great credit for his industry in the preparation of this work, in gathering together the facts and incidents, the valuable statistics here presented. The volume is full of information in reference to the origin and growth of the Lu-

theran Church in Perry county, and furnishes, in the historical sketches of the churches, abundant illustration of the toil required and the self-denial practiced by those, who labored to build up our Church in this region. The book is interesting and instructive not only, as a local history, to those who are identified with these congregations, but to all who love the Lutheran Church. It is from such sources that the future historian will derive his materials for writing a full and connected history of our Church in this Country.

*Simple Conversations on Engineering*, with illustrations from Nature and applications to Spiritual Life. For the use of Sunday Schools. Philadelphia. Lutheran Board of Publication. 1863. The author of this volume, Lewis L. Houpt, Esq., not only occupies a prominent position in the profession, to which he has devoted himself, but for many years has been actively and efficiently engaged as a Sabbath School Superintendent and in other services, connected with the benevolent enterprises of our Church. In the present effort he has shown a disposition to make himself useful, and has furnished a valuable contribution to our Sunday School literature. The book, we are sure, will entertain and instruct the young. It presents a brief and satisfactory account of engineering and of the steam-engine with illustrations from nature, applied to spiritual life. It abounds in ingenious thought, expressed in clear and forcible language, and contains many practical lessons, sound religious instruction, which will be especially useful to those for whose benefit the work was prepared. We are gratified that we have those among us who are able to supply the Church with the kind of literature which is required.

*The Life of our Lord upon the Earth.* Considered in its Historical, Chronological and Geographical Relations. By S. J. Andrews. New York. Charles Scribner. 1863. The object of the book is to arrange the events of our Lord's life, as presented by the Evangelist, in chronological order, and to state the reasons of this order. The author is evidently a thorough scholar, a man of industry and patient research and has carefully examined all the resources in Europe and this country for throwing light on the subject. The theme is treated with reverence and great candor, the discussion is clear and methodical, difficulties are explained, and the conclusions reached, satisfactory. The book may be safely recommended to students of the Scriptures, to teachers of Bible Classes and to ministers of the Gospel, as a valuable aid in their investigations.

*Political Fallacies* An examination of the false assumptions and refutations of the sophistical reasonings, which have brought on this Civil War. By George Junkin, D. D. LL. D. New York: Charles Scribner. 1863. The author of this volume has long been known to the American public, and, at the time of the breaking out of the Rebellion, was President of Washington College, Lexington, Va. In consequence of his devotion to the Union he was obliged to relinquish his position and flee to the North for security. In the introduction of the work there is an interesting narrative given of his sufferings, and the manly stand, which he resolutely took in opposition to the doctrine of Secession. The book is not designed to give a history of the Rebellion but to expose the fallacies, which lie at the root of the great conspiracy and have contributed to its success. The miserable sophistries of Calhoun and others are critically examined and successfully confuted by historical testimony. Dr. Junkin is a man who thinks for himself, and

is fearless in the expression of his opinions. He is thoroughly acquainted with the questions he discusses, and wields a vigorous pen. Although in some of his conclusions, we may differ from the cherished friend of our youth, with whose name are associated many pleasing recollections, we thank him for his book and regard it as a most valuable contribution to the literature of the present Civil War.

*The Bible, as an Educating Power among the Nations.* By John S. Hart, LL. D. Philadelphia, J. C. Garrigues & Co. This is a discourse, originally delivered before the Bible Society of Pennsylvania College and of the Theological Seminary, Gettysburg, and subsequently repeated before other Institutions of the country. Professor Hart is a man of original, vigorous thought, of extensive and varied knowledge, and of sincere, active piety, whose whole life has been devoted to practical efforts for the benefit of the rising generation. The address before us is one of the best productions of his pen, and is fully worthy of the favorable notices it has received. The subject is discussed with peculiar ability. Important truths, illustrative of the influence of the Bible in moulding individual, as well as national, character, are presented with great force, and in pure, beautiful language, calculated to arrest the attention and make an impression. The diffusion of such sentiments, particularly at the present day, cannot fail to do good.

*Döderlein's Hand-Book of Latin Synonymes.* Translated by Rev. H. A. Arnold, B. A., with an introduction. By S. H. Taylor, LL. D. Andover: W. F. Draper, 1863. We have been acquainted, for some years, with the merits of this work, and cordially commend it, as one of the best Manuals on Latin Synonymes, and admirably adapted to the wants of the student. The distinctions, in words of greater or less similarity, are generally well founded, and presented by the author with great clearness. The advantages, derived from the study of Synonymes, are too great to be disregarded by the student who desires an intimate and comprehensive acquaintance with the Latin tongue.

*The National Almanac and Annual Record.* Philadelphia, George W. Childs, 1863. We are under many obligations to the enterprising publisher for this interesting and important work. It is a great improvement on any thing of the kind ever published in this country, not only in the variety and extent of the topics introduced, but in the fulness and accuracy, with which they are given. As a compend of statistics, political, educational, religious, agricultural, manufacturing and commercial, as a narrative of facts, as a record of events, as an epitome of the condition and progress of the United States, it has never been surpassed. To the scholar, the statesman, to men of all professions and pursuits, it will be found a treasury of information, reliable and most valuable, as well for immediate and constant use as for future reference. The work cannot fail to supply a great public want. Its preparation has involved an immense amount of labor, but it has been executed with eminent success, and the facts, carefully gathered from original sources, are brought down to the latest possible date. The obituary notices of the most distinguished persons, who have died in the United States during 1861 and 1862, is an interesting feature of the work, as is also the list of books, with their titles, sizes and prices, published during the last year in this country. There is likewise an instructive article, with several diagrams, in connection with the statistics of the Census, indicating the changes in the relative population of the

States, and the varying ratios in the increase of the free and slave population, worthy the careful study of the enlightened statesman.

The work is most creditable to our own country, and we trust its circulation will be such as to encourage our friend Childs to continue the publication of so valuable a *Serial*.

*The Rebellion Record: A Diary of American Events. 1860-62.* Edited by Frank Moore. New York. G. T. Putnam. Four volumes of this valuable *Serial* have appeared. They contain a full and concise Diary of events, connected with the Great Rebellion of the nineteenth century from the meeting of the South Carolina Convention in Dec. 1860 to the capture of New Orleans inclusive. The official reports and narratives of all the battles and skirmishes, that have taken place during the War, are given, together with numerous songs and ballads, loyal and rebel incidents and anecdotes of personal daring and courage, and finely executed portraits, engraved on steel, of the most celebrated men of the time. The work is executed with diligence and ability, and possesses great value and special interest, as a repository, not only for present perusal but for future reference. It is indispensable to every private and public Library.

*The Wonderful Testimonies.* A Sermon preached at the anniversary of the Philadelphia Bible Society, on the evening of December 14th, 1862. By Joseph A. Seiss, D. D. Philadelphia: Smith, English & Co.

*A Discourse, delivered in St. Peter's English Lutheran Church, Middleton, Pa.,* On Thanksgiving Day, Nov. 27th, 1862. By Rev. Charles J. Ehrehart, A. M. Lancaster, Pa. E. H. Thomas & Son.

*On Magnifying God's Work.* A Thanksgiving Discourse, preached in the Dutch Reformed Church of Rhinebeck, Nov. 28th, 1861. By Rev. W. H. Luckenbach, Pastor of the Third English Lutheran Church of Rhinebeck. Albany: J. Munsell.

*The Union of Christ and Believers:* A Sermon preached in the English Lutheran Church, Selinsgrove, Pa., May 25th, 1862. By Rev. D. H. Focht, A. M., Pastor of Christ's Lutheran Church, New Bloomfield, Pa. Gettysburg, H. C. Neinstedt. 1862.

*The Nation's Gratitude and Hope.* A Sermon preached in the First Presbyterian Church, Pittsburg, Pa., On Thanksgiving Day, Nov. 27th, 1862. By Rev. William M. Paxton, D. D., Pastor. Pittsburg, W. G. Johnston & Co.

A Discourse, delivered at the Funeral of Samuel Osgood, D. D. Springfield, Mass. By Wm. B. Sprague, D. D., Minister of the Second Presbyterian Congregation in Albany. Charles Van Benthuyssen, 1863.

A Discourse, delivered at Spencertown, N. Y., at the funeral of Rev. Timothy Woodbridge, D. D., who during his whole ministry was the subject of total blindness. By Wm. B. Sprague. D. D. Albany. 1863.

*Annual Report of the Superintendent of the Banking Department of the State of New York.* Transmitted to the Legislature, Jan. 9th, 1863. By Hon. H. H. Van Dyck. Albany. Comstock & Cassidy.

*The Prophetic Times.* A New *Serial*, devoted to the exposition and inculcation of the doctrine of the speedy coming and reign of the Lord Jesus Christ, and related subjects. Edited by Rev. Drs. Seiss, Newton, Duffield and others. Philadelphia. W. Z. Harbert. 1863.